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The History  
of  
The Holy Grail,

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HERRY LOÑELICH, skynner,

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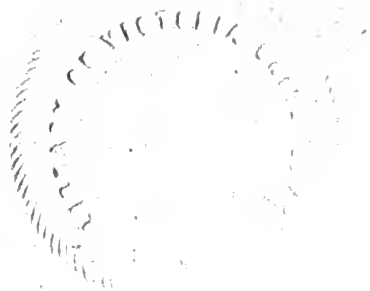
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# THE HISTORY OF THE HOLY GRAIL.

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## CHAPTER XXXV.

### THE ADVENTURES OF THE MESSENGERS WHO GO TO SEEK NASCIENS.

They go backwards and forwards, but can hear no news of Nasciens (p. 2). One night they come to a city and lodge with an old vavasour, who tells them of their danger in coming as Christians to a heathen city (p. 3). Its name is *Tosquean* (Fr. roquehan), and it is the birthplace of the parents of St Mary the Egyptian (p. 4). One of the messengers has a vision,—that Joseph of Arimathea appears to him, and tells him that Nasciens is not there (p. 4), and so takes him to a high mountain, shows him a ship in the Grecian sea, and tells him that Nasciens is in it (p. 5).—Next morning he tells his companions, and they agree to go to the sea, get a ship and seek Nasciens (p. 5, 6). They travel shoreward through a hot land (p. 6). One of them dies of thirst, and is buried at Alexandria (p. 7). The others come to the shore, and find a ship with two hundred dead men in it, and a maiden under a plank (p. 7). She tells them that the corpses were the men of her father King Label, who were attacked by the knights of the King of Sarre (p. 8), and all killed; but she, as a maiden, was let go, and has lived in the ship with the corpses ever since (p. 9). The messengers consult what to do, and one advises that they have the corpses buried, and then get a mariner to sail the ship for them (p. 9). So they get people, and bury the corpses by the seaside, and cut an inscription on a rock near (p. 10). They then ask the damsel what she is going to do. She doesn't know, and cries (p. 10). They agree to take her with them, and she consents to go (p. 11). They cannot get a Master for the ship, but provision it, and go on board and to bed (p. 12). A great storm rises, and drives

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them for three days far out to sea (p. 12, 13). On the fourth day the ship splits into four pieces on a rock ; two messengers are drowned (p. 13), two reach the island, and one of them saves the damsel (p. 13). They thank God and ask His protection, and then comfort the damsel (p. 14), and tell her of their faith, and how Christ delivers his friends from all evils (p. 15). She promises to be Christ's servant if He will save them from the danger they are in (p. 15). They look about the rock, see a bit of old wall, and sleep under it (p. 16). Next day they mount the rock, and find a little house most richly furnished as for a lord (p. 16), and in it a gorgeous bed with four posts of gold and precious stones (p. 17). At the head of the bed is the tomb of 'Ypocras, the beste fesiscien that euere sawh lyvenge ony man' (p. 17). They wonder greatly at the richness of the house, which was made by Hippocras 'for his maner' or dwelling-place (p. 18).

[on leaf 43, back] Now telleth here this Storye Aron,

Five Messengers  
go to seek for  
Nasciens,

Whanne the fyve Messengeris weren gon

From the qweene, sire Nasciens to seke

—That Gentyl knyht So good & Meke,—

4

Somtyme towardis they Reden faste,

And sometime bakwardis they prekyd In haste,

for they ne Cowde knowen non Certeinte

In what Contre that he scholde be,

8

and go to and fro  
without finding  
him,

Ne neuere tydynges of hym herden telle,

In what Manere to hym befelle ;

Where often they weren Abascht ful sore

that of hym Cowden they heren no More.

12

and whanne longe they hadden Reden so

In diuers londis bothe to & fro,

thorwh Alle payneme & othir Contre

where they Supposid him forto han be ;

16

and thus sowhten they bothe fer & Ner,

but of hym herden they nowher.

And ful fer they weren Owt of here Contre,

Wherfore Alle ful Sory they be.

20

So that it happid vppon A Nyht

that Into A Cite thei Comen ful Ryht

whiche that was In paynem londe,

As I do 3ow to vndirstonde ;

24

In a paynim  
country,

- And happed they Comen to an old vauasour  
 that kepte An Ost, & was A Man of honour.  
 and whanne they hadde Supped Echon,  
 this good man Axede of hem Anon  
 Of what Contre and whens they were,  
 And what thing that they Sowhten there.  
 thanne Answerid the Messengers to hym Agein,  
 "Of Sarra we ben Alle In Certein,  
 And thus Riden Abowte In Eche Contre  
 A knyht to fynden, ȝif it wolde be,  
 That is Iclepid Sire Nasciens  
 A worthy man & of gret defens,  
 that most wondirfully was lost  
 that Evere ȝit man wiste be ony Cost."
- 28 they lodge with  
 a vavasour,  
 who asks their  
 errand.
- 32 They say,  
 'We seek Sir  
 Nasciens.'
- 36 The Host asks,  
 'Are you  
 Christians?'
- 40 They confess  
 they are,
- 44
- 48
- 52 and driven there  
 by stress of  
 weather.
- 56
- 60 He warns them of  
 their danger.
- "What," quod here Ost Aȝen tho,  
 "ȝe ben Cristened, so mot I go."  
 Thanne he Answerid sone Ageyn,  
 "that is Soth, Sire, now in Certein."  
 "haw thanne So hardy dorste ȝe be  
 Forto Comen Into this Contre,  
 Sethen that ȝe knowen *with-owten* dowte  
 that ȝe ben dedly hated Al A-bowte  
 that ben Contrarye to Owre lay :  
 Merveille it is to me how ȝe lyven this day."
- "Sire," seide On Of the Messengeris tho,  
 "Angwisch of wedering Made vs hider to go ;  
 be wheche wederyng Oure lord is gon,  
 and of vs ne weten where to fynde hym now.  
 For we nete whethir Among paynems he be,  
 Owther Ellis Among the Cristiente ;  
 therfore Supposing to fynden hym here,  
 hider we ben comen In this Manere."  
 "thanne," quod here ost to hem Ageyn,  
 "ȝe don gret folye here In Certeyn ;  
 For it May Repenten ȝow ful sore,  
 And don ȝow Angwisch ful Moeche More."

	thanne to hym Seiden they Everichon 'that they Ne wiste non Othirwise to don.'	
They have a great supper.	That Nyht weren they Served ful worschepfully with Spices and with Alle delicasy,	64
	For In that lond is gret plente of Alle Manere of spices of deynte ; and So wel Iserved hadden they ne be Sethen they departyd of here Contre.	68
They ask where they are.	thanne Axeden the Messengers of here ost there, 'In what Manere of Contre that they were.'	
	thane seide here Ost to hem Anon,	
'In Egypt,	"In the Contre of Egipt 3e ben Echon ;	72
	and the Name of this Cyte	
in the town Tosquean.'	Is Clepd Tosquean, vndirstonde now 3e. In whiche Same Tosquean Cyte	
	was born bothe fadir & Modir, As I telle the,	76
	of that goode holy womman that is Clepid Mary Egipcian."	
	As they lyen In here bed that Nyht,	
The youngest has a vision of Joseph of Arimathie,	To the 3ongest of the fyve In his slepe was diht So that he Say A Certain Avycioun,— 'that Josephe of Armathie to forn him gan gon,' "and Axede of Me what I sowht there.	80
	and I him Answerid In My Manere,	84
	'Sire, I seke my lord Nasciens <i>with</i> -owten delay, that hath be Missed ful many a day.'	
	'What?' quod Josephe, 'that Man so hende, hopest thou him In this Contre to fynde?'	88
	'Sire, trewly I not,' quod this Messenger, 'And therefore we seken hym fer & Ner.'	
who promises to show him where Nasciens is.	'In this Contre,' quod Josephes tho, 'thow schat hym not fynde nethir to ne fro.	92
	but A-Rys and go with Me, And I schal schewen the where þat he be.'	
	Thanne wente Iosephes forth to-fore, And this Messenger folwede faste thore.	96

So longe to gederis they wenten In fere  
 Tyl Atte laste vppon A Mownteyn Comen they there, Joseph takes the  
messenger up a  
high mountain,  
 And it was the heyest that Evere Men say ;  
 thus hym Semede with-owten delay. 100

and whanne Aboven that they were,  
 An heyghere place 3it Syen they there,  
 where Onne they myhten wel sen & knowe  
 Alle thinges vndir hem, it was so lowe, 104 from which they  
see all the earth  
and sea.  
 and Al the See, and that there Inne was,  
 bothe Schepis & barges In that plas.

“ Thanne Axed me Ioseph In his Manere,  
 ‘ What Manere of thing Sixt thou here ? ’ 108

‘ Alle the Erthe now, Sire, here I Se,  
 Where Inne the peple En-Abited be ;  
 And alle the Sees I se Al-so  
 that Schepis or barges Inne Mown go. ’ ” 112

thanne Ioseph gan hym to schewe Joseph shows  
him a great ship,  
 A gret Schipe with-Inne A threwe,  
 That fer from hym was In the Se  
 To-ward Grece, As he tolde Me. 116 [leaf 44]  
in the Grecian  
sen,

“ thanne Ioseph to Me ward drow Nerre,  
 ‘ Sixt thow 3one schipe that is so ferre ? ’  
 ‘ 3e, Sire, ful wel that Schipe I se,  
 that is so fer Into 3one Contre. ’ 120

‘ lo, In 3one Schipe, As I telle the,  
 Is thy lord with his Compene. ’ ” says Nasciens  
is there,

and thus Sone they weren parted Asondir,  
 Where often the messenger hadde gret wondir ; 124  
 For he ne wiste whedir he gan to gon,  
 So Sodeynly he partyd from hym Anon. and disappears.

Vppon the morwe whanne Rysen they were,  
 and Al Redy forto Riden forth there, 128  
 & weren I-past Owt of that Cyte,  
 thanne this 3onge Man to his felawes talked he,  
 and tolde hem verrayly with Al his Myht  
 whiche A vicioun he hadde that Nyht. 132

The Messenger  
tells the vision  
to the others,

thanne Anon they Axeden him what it was ;  
and he hem gan tellen Alle the Cas.  
Whanne they herden him Speken, In this degre,  
'It was A fair Aventure,' they seiden Certainle, 136  
'that Owre lord hem Nolde for-*seten* In non Manere,  
Sethen that here Lord they Sowhten So there ;  
and Ek be Ioseph they hadden warnenge,  
Into what parties they scholde gon Sekynge.' 140

who agree to  
start at once  
to seek Nasciens  
by sea.

thanne seiden alle be on Asent,  
'that Evene to *þe* se to gon was here Entent,  
And there forto geten hem A schip Anon,  
And so forth Into the Se wolde they gon, 144  
The See to Envirowne be day & be Nyht  
3if that here lord Nasciens fynden they myht.'

The Host advises  
them to conceal  
their Christianity.

But 3it Er they from here Ost wente,  
he hem Counseilled veramente 148  
'that they ne Scholden In non degre  
be knownen that they weren of Cristiente ;'  
'and 3if 3e don *oper* wise thanne I 3ow seye,  
3e scholen ben Alle dede ful certeynlye ; 152  
and *þerfore* As y conseilte 3ow, loke that 3e do  
In Alle *þe* places where so 3e go."  
thei seiden *þerto* they wolden don here Myht :  
thanne forth they wenten Anon Ryht. 156

Thus parted the Messengeris from that Cyte thore  
As 3e herden me tellen here before,  
and hem dressede towardis the See

They go towards  
the sea,

Also faste As they Myhten flee, 160  
And Redyn Al day with gret peyne  
In An Owtraious Contre Certeyne.

and it is so hot

for it was so hot in that Contre,  
that Alle Naked, Men wenten, I telle the ; 164  
for there the Monthe of August, so hot it is,  
hattere thanne *oper* Monthis with-owten Mis.

that one of  
them dies,

that same day the hete was [so] Strong  
that On Of here felawes deide hem Among 168



For thurst That he took tho there ;  
 and thus he deide In this Manere.  
 and of Egypt the Chief Cite  
 they hym beryede ful worschepfulle, 172 and is buried at  
 Where-offen Alisawndre is the Name, Alexandria.  
 A worthy Cyte, and of a gret fame.

And the Secunde day there After Anon,  
 Tho that weren left gonnen forth to gon, 176  
 and helden forth here Iorne  
 Tyl that they Comen to the See, They reach the  
 And there fownden they A schipe ful sone son,  
 That evene streyht to the lond was gone, and find a ship  
 the wheche Schipe hadde with-Innes him there 180  
 Two hundred Men ded In qweynt Manere. with 200 dead  
 men in it,

And Into that Schip they Entrede Anon,  
 the fowre Messengeris Everichon, 184  
 and Syen the Manere of this Aray,  
 Where often they weren Abascht In fay.  
 thanne loked they A lytel hem beside,  
 and behelden vndir A planke that tyde, 188  
 They syen where that a fair lady lay, and a fair lady,  
 (As this Storie vs doth here Say,)  
 and drowen hire owt of that place  
 To Sen what Maner of womman it wace. 192  
 thanne þ<sup>e</sup> messengeres Refreynd hire then whom they ask  
 Of the deth of Alle these men, about the dead  
 and why they weren Slayn, & In what Manere, men.  
 of hire wolden they weten there. 196

thanne Ryht Anon Answerid sche, She answers,  
 " 3if that 3e welen Ensuren to Me I will tell you  
 that 3e welen don Me non bodyly ded, if you do me no  
 I schal 3ow tellen In this Sted." 200 harm.  
 And they hire Enswrede Ryht Anon,  
 'that hire peticiown scholde be don ;  
 Nethir non thing to hire don scholde be  
 that hire scholde Mispiece In ony degre.' 204

	“thanne schal I tellen 3ow Al the Cas how they weren ded here In this plas.	
	“Vndir-stondeth, the men that here ded be, they weren Alle of label Cite ;	208
These were the men of king Label, my father,	And Alle weren they kyng Labelys Men, that was my fadyr, As y wel ken. and thus it happede, as I 3ow telle, that kyng Melohaus how with him befelle,	212
	that he wolde Into Surrye go his Eldest sone forto Sen tho, that was put Into thike partye For to Norture, I sey 3ow Sekerlye.	216
who was attackt at sea,	and whanne he was Entred Into p <sup>e</sup> Se, and with hym A fayr Compeyne,	
by the king of Sarre,	thanne Cam p <sup>e</sup> kyng of Sarre In pat sted, that him hated Evene to the ded,	220
and a great force.	So that he sente gret Chyvalre Into the middes of the See, And Into the Schepis they Entred Anon, And on Owre [men] Gonnen to gon,	224
	that they weren fayn to a Roche to fle that stood In Myddis of the See, Where vppon was a Castel	
They fought on the high sea,	that was bothe fayr, swete, & lel.	228
	“Thus thanne Semblede bothe Meyne To-Gederis Amyddis the hye See, that so there to-Gederis they fowhte that Men Merveilles Sen there Mowhte,	232
so that 1000 men died in an hour.	30 that with Inne the Owr of A day A thowsend Men there ded I say, For there nas non of hem than but 3if he were holden A passyng Man,	236
	and A worthy knyht of his hond, As I do 3ow to vndirstond ; So that there with-owten faille	
My father was slain,	My fadir was Slayn In bataylle,	240

And Alle the Remnaunt beheded were  
lik In the forme As 3e sen here ;  
So that there Scaped non persone  
Sauf only, Sires, I Alone. 244 except myself,

and Siker ded there hadde I be  
but that A maiden they fownden me,  
and a feble persone of Stature :  
this was the Cause, I 3ow Enswre, 248  
that me my lif they leten have ;  
so from hem wente I tho save,

And lefte here with this Compeyne  
that ded 3e sen In this degre. 252  
Now have I 3ow told the Certainte  
of that 3e me han Axed ful sekerle."

they seiden the bataylle, þat soth it was,  
For it was wel sene In that plas, 256  
So that verray tokenys they myhten se  
with Inne the Schipe bord Certainle.

Thanne token they Conceil Al In fere  
how with that Schipe they myhten don there ; 260  
For 3if so to haven it Into the Se,  
Alle here Confuciouz it Myhte be.

thanne Answered on of the fowre tho,  
"hereth myn Avis what me thenketh þerto : 264  
these men that here now ded be,

Owre semblaunce they han, As 3e mown se ;  
therefore In worscheping of Owre Creatoure  
We scholen hem don Som Maner Onoure ; 268

and here bodyes we scholen berren here,  
that non wilde beste ne have non powere  
on hem to feden In non manere degre ;

For swich As they weren, so ben we ; 272  
Al thowh that Christened not they were,  
3it Owre semblaunce han they, As we sen here.

And whanne this schipe I-clensed it Is,  
thanne Moste we gon with-owten Mys, 276

and all the rest  
beheaded,

The Messengers  
see it is all true,

and take counsel  
what to do with  
the ship.

One advises to  
bury the bodies,

and get a sailor  
to work the ship.

And Geten vs Owher A Marynere  
that Into þ<sup>e</sup> Se myhte Governe vs here,  
and Gyden vs after Goddis wille,  
Whethir he wele vs saven oþer Spille: 280  
this is my Counseil that ȝe do."  
"Forsothe we A-senten wel therto."

Thanne wenten they Into swich A partye  
Where as helpe to haven Sekerlye. 284  
and whanne with the peple they weren present,  
they behyhten hem with ful good Entent  
what manere of gwerdon that they wolden have  
Forto helpen this peple weren Grave. 288

They bury the  
bodies,

So sore they travailled Alle the day,  
And Every Man dyde what he may,  
tyl alle these Bodyes Everichon  
with-Innen the Erthe weren they don; 292  
Evene faste by the se syde  
they leften tho Bodyes forto Abyde.  
And In the Roche there Al this was,  
they leten lettres don Graven In that plas 296  
that In Grw weren In this Manere,

with an inscrip-  
tion over them.  
[*l'arsae*, Fr.]

'kyng Labelis Men Liggyn here  
that they of Grace<sup>1</sup> han thus Slayn:  
here lyn they Berred In Certayn 300  
bothe for Rewthe and Ek pyte

that swich semblaunce hadden they, lik as han we  
The messengeris that Nasciens Sowhte,  
In this Manere han they wrowhte.' 304

They ask the  
dameel what she  
will do?

And whanne they hadden thus I-do,  
Thanne Axede they of the damysele tho  
'What sche wolde don, & In what Manere,  
and hou sche thowhte to Governen hire there. 308

She does not  
know,

"Seres, I wot Nevere Certainle,  
I am So fer Owt of my Contre,  
Nethir here know I non Man,  
Nethir of here Maneris nowht I ne kan, 312

Nethir non thing they welen don for me ;  
 þerfore Aftir 3oure Cownseil now wele I be,  
 For of my self Cownseil have I non,  
 and therto I not what forto don." 316

thanne wepte this damysele wondirly Sore, and weeps,  
 that on word me myhten sche speken no More.  
 thanne of hire, pite hadden they with-owten faille, till they pity her,  
 And token hem to Gederis In Cownsaylle : 320

' best it weren,' they seiden tho,  
 ' that thiike damysele with hem scholde go and agree to take  
 til they hadden here lord Ifownde, her with them,  
 3if it wolde happen In Oure stownde, and convert her. 324  
 and thanne Cristene hire forto don ; '

herto they Assented Everychon.  
 Thanne seiden they to this Mayden Alle  
 Wheche A cas Amongs hem was befalle, 328  
 that with hem Scholde sche go  
 And hire wille were to don so.

thanne seide this Maiden Anon Ageyn,  
 " that wyle I gladlich In Certeyn, 332  
 On this Condiscion, that 3e ne wille  
 Non velenie A-wayten me vntylle."  
 and they Answerid, " Nay, ful Sekerly  
 that to defenden with myht of Body." 336

thanne fil sche down to here feet,  
 And wepte for Ioye Also Skeet,  
 And seyde ' that sche wolde with-owten variaunce  
 Onlich ben at here Governauce : 340

thanne to hire seiden they Alle In fere  
 hire forto Sosteyne At here powere. They agree to  
 take care of her.

thanne spoken they forto have  
 A Man that the Schipe Cowde governe & save, 344  
 but nowher non Mihten they fynde ;  
 Where[for] sory weren they In here Mynde. They cannot find  
 a sailer.

That Evenyng to þ<sup>e</sup> schipe they gonnen Ordeyne  
 Alle Manere of viandes, hem to susteyne. 348

And whanne the Nyht was Comen vpponne,  
 Alle fyve to the Schipe gonne to Gon,  
 And lyen with-Inne the schippes bord  
 there to Resten hem, At On word : 352  
 And Evere was the seyl vp an hy,  
 As it to the Roche Aryvede Sekerly.  
 And so it happede Abowtes Midnyht  
 A wynd there Ros of ful gret Myht, 356  
 and blew the Schip Into the See  
 ful mochel ferthere than they wenden han be ;  
 and whanne they wenden han ben At the Ryvage,  
 With-Inne the See they weren A fer passage ; 360  
 and whanne they loked hem Abowte,  
 In the depe Se weren they with owten dowte.  
 Thanne weren they Abasched ful Sore  
 whanne Amongs the wawes weren they thore ; 364  
 and Nethir Mayster ne Governour  
 hem forto Socouren In that Stoure ;  
 and the See not pesible, but boistous, was,  
 So þat ful sore they dredden hem In þat plas. 368  
 and thorw the tempest that was there,  
 the Seyl to-brast In many A manere  
 And fyl fer from hem In to the Se.  
 thanne ful sore Abascht weren Alle he, 372  
 And for-possed with wawes weren they there,  
 So that of here lyves they hadden gret fere.  
 In this Angwisch, and In this dolour,  
 thre dayes weren they In this stour 376  
 With owten Mete Oper Ony drynk ;  
 this was to hem A ful hevy thing.  
 And with Inne these thre dayes, so fer weren they browht  
 with-Inne the hye Se, that they wyste nowht ; 380  
 And ȝit demed they In Al here payne  
 that from Egipt they<sup>1</sup> weren fer Certeyne ;  
 and so they weren, with-owten lettyng,  
 ferthere thanne they Cowden han knoweng ; 384

At night they  
go on board,

and a great wind  
blows them out to  
sea,

without a master,

so that they are  
much alarmd,

and do not know  
where they are.  
[ MS. ther]



For the Schipe wente Ewere to fore the wynd  
 Swifter than þ<sup>e</sup> Rakke In þ<sup>e</sup> Eyr be kynd,  
 and so fer drof hem In to the Se  
 that they ne wiste In to whiche contre. 388

The fowrthe day, the Owr of pryme,  
 hem be-happed An hard Chaunce that tyme,  
 and fowle Acombred Alle they were,  
 For to A passing gret Roch they proched wel Nere ; 392 The ship strikes  
on a rock, and  
two of the men  
are drown.

and the wynd ful harde thedir hem sore drof  
 that the Schip on fowre partyes to-Rof ;  
 In which of somme Of tho fowre partyes  
 tweyne weren dreint with-owten lyes, 396  
 And the damysele floterid In the see, The damsel floats  
in the sea, and  
 Oper Socoure kowde non there sche.

And whanne sche beheld that tweyne saved were, [leaf 45]  
 Ful lowde to hem than Cride sche there, 400  
 And preide hem sweteliche In hire Manere  
 'For love of here God that they lovede so dere,  
 Of whom they helden the newe lay,  
 that they wolden hire Socouren that day.' 404

thanne beheld on of the Messengeres two, is sav'd by one of  
the Messengers.  
 and gret pite hadde on this damysele tho,  
 and took vppe his hond & him gan to blesse,  
 And In to the Se he gan hym dresse. 408  
 tho betook he hym to God Almyht,  
 Anon to that damysele he gan hym dyht,  
 So that with myht and strengthe of hem two  
 Azen to the Roche wonnen they tho. 412 They get to the  
rock,

Whanne to the Roche they weren I-gon,  
 they thanked Iesus, Maryes sone, Anon,  
 that hem hadde Saved from peryl & wo,  
 So Ny here deth As they weren tho. 416

In this Manere tweyne of the Messengeres  
 Weren perschid for sawt of Maryneris  
 as they wenten to sechen Nasciens here lord,—  
 thus weren they persched At on word,— 420

And tweyne leften with that damysele ;  
 but the ne hadden neyther to mete ne to Mele,  
 For Alle here vyaunde In to the Se fylle,  
 As here to fore 3e herden Me telle. 424  
 thanne ful sore Abasched they were  
 and have nothing to eat, that non Maner of viaunde hadden they there ;  
 And therto fer In A straunge Contre,  
 And fer from peple disolat to be, 428  
 for the rock produces no food. that In that yl was there vyaunde non  
 to sellen, neþer growenge on Erthe ne ston.  
 And this was on of the moste thing  
 that hem browhte Into so Mochel Morneng, 432  
 For thens supposid they neuere to han gon  
 but 3if it be thoruh [grace] Of Only god Alon.  
 & so In goddis gouernaunce they putten hem Echon,  
 To don with hem what he wolde don ; 436  
 And knelyng, Cryden hym Mercye  
 with weping and teris ful tendirlye ;  
 and Cryden to him In this Manere,  
 They pray to God to help them. " Now, goode lord, thow Socoure vs here, 440  
 that we ne fallen In non desperaunce  
 thorwh the fals Enemyes Chawnce ;  
 but kepe vs lord In thin Servyse,  
 that þ<sup>e</sup> fals Enemy of vs Cachche non prise." 444  
 Sweche wordis & swiche preyeris  
 Oftyn tymes hadden these messengeris ;  
 The damsel complains, and Evere this damysele wepte ful sore,  
 and Cursid the tyme that sche Cam thore, 448  
 From Evel to werse to ben browht,  
 Euere thus Compleyned sche In hire thouht.  
 and the two men comfort her. And there they hyre Comforted Anon  
 Also Mochel As they Cowden don, 452  
 And seiden ' that God wolde socour hem sende  
 [1 prochainement] Er Comen Owht fowe dayes<sup>1</sup> to the Ende ;'  
 " and therfore, damysele, wepe 3e no more,  
 For 3owre Morneng doth vs moche sore." 456

- Thanne Axede sche hem of here Creauunce,  
 And they hire tolde with-owten variaunce  
 how that be Iosephe of Barthamye  
 they it Resceyveden ful trewelye,  
 And be Al holy Chirches lawe,  
 Of wheche Creawnce they weren ful fawe.  
 thanne tolden they hyre In Eche degre  
 What powere [Crist hadde<sup>1</sup>,] & what dignete,  
 and how that socouren he wolde his frend,  
 And from peryles to-bringen him to good End.  
 "For who that In hym hath Affyaunce,  
 he wele hym kepen with-owten variaunce ;  
 and from Alle perylles, I the Enswre,  
 hym delyveren, as Seith the holy scripture."  
 "In feith," quod this damysele tho,  
 "3if 3owre lord sweche Merveilles May do  
 as 3e me now tellen here,  
 on hym wil I trosten In Alle Manere.  
 3if he owt of this peryl vs now brynge,  
 and to vs wil owht sende In Socourynge,  
 And therto A-skapen from Al this fere,  
 I hym promyse In Alle Manere  
 From this day forward his Servaunt to be,  
 And hym to Serven In Alle Manere degre."  
 "Ha, damysele," quod they Anon,  
 "Now weten we wel Everychon  
 that with-owten dowte ful Sekerly  
 we scholen haven Socour Ryht hastely  
 Al other wyse thanne he wolde han do  
 Sethen 3oure promys 3e han mad so."  
 In this Manere leften they Alle thre  
 In ful grete thowht ful Sekerle ;  
 For they hadden Neuere be wont 3erto,  
 to suffren swich Angwisch As they hadden tho.  
 and whanne the Nyht Gan Comen faste,  
 Abowtes In the yl they loked Atte laste,

She asks of their  
faith.

460 They tell her the  
laws of the  
Church,

464 and the power of  
Christ.  
[<sup>1</sup> auoit li sires]

468

472 The damsel thinks  
she will believe on  
Christ,

476 If he helps them  
out of peril.

480

484 Then they take  
courage,

488

492

- and Aspiden Ryht Anon there  
 find an old wall, An old wal of ston In A qweynte Manere,  
 that somtyme of an hows it was,  
 and with gret pride I-mad In that plas ; 496  
 but be Old tyme it was down throwe,  
 but A parcel lefte there vppon a Rowe  
 that there vndir Myhten wel Reste  
 Sixe persones, other fyve Atte leste. 500
- thanne to thike partyes wenten they anon  
 be here wittes thanne Everichon,  
 and seide 'that bettere it was pere to Abyde  
 vndir that wal thanne be the see syde, 504  
 In the Schadewe forto kepen hem,  
 thanne forto liggen be the strem.'
- shelter under it - and there Abyden they Al that Nyht  
 for the night, Tyl on þ<sup>e</sup> Morwen it was day lyht. 508
- On the Morwen Erelly, whanne it was day,  
 Ful faste here preyeres thanne gonne they say,  
 'That God for his pyte & grete Mercy  
 hem Som Comfort Scholde sende hastely.' 512
- climb up it, in the thanne seiden they that they wolden gon  
 morning, and to sen what howseng was In that ston.  
 and whanne in this Roch they wenten an hy,  
 they behelden Abowtes ful Inwardly : 516
- see another wall, thanne Anothir wal syen they there,  
 As thowh of Marbel wrowht it were,
- with a little house on it, And A lytel hows there vppon,  
 —thus hem thowhte, and thedir gonne gon,— 520  
 Whiche was som tyme Richelych dyht  
 As that it Semed to here Syht,  
 that hem thowhte so Riche myhte non be  
 So sotely Mad In that Contre. 524
- They enter this, and In they Entrede, & vpe they wente,  
 the Messengers and þ<sup>e</sup> damysele veramente.  
 and whanne they be-helden Al A-bowte,  
 thanne Sien they there with-Owten dowte 528

An hostel that som tyme was Rialy dyht,  
 As thowh it hadde ben for þ<sup>e</sup> most Man of Myht  
 Arayed lik A Ryal Manere,  
 Somtyme On lord to han dwelled In there. 532

and it rich and  
 beautiful,

For there-Inne stoden peleris of Marbil stones,  
 Ful Rialy I-wrowht for the Nones ;  
 And thre-quarterid they weren Of Gold & Asure  
 and Of Silver, be gret Maistrye, I the Ensure, 536  
 As thowh it hadde ben wrowht be Enchaument,  
 So Rialy it was there present.

And *with-Innen* Atte the Ende of þat hows  
 They Syen A bed ful Merveillows, 540

with a wonderful  
 bed in it,

the Richest and the moste Avenaunt  
 That Evere Man Say, As I vndirstond.  
 And the fowre postes that it vp Bare,  
 Of Bryht Schyneng gold weren they there, 544  
 And Of precyous stones they weren ful pyht,  
 And therto ful Rialy weren they dyht  
 that moche peple it Myhte han Seyn,  
 So Merveillously it was wrowht In Certein : 548  
 For they wenden it hadde ben In dremeng  
 Whanne they syen Al this Riche thyng.

Aboven this bed, A tombe there was,  
 Ful fayr, ful Riche, *per* In that plas ; 552

and a tomb above  
 the bed,

And therto so Merveillously it was wrowht  
 that Alle they Merveilleden In here thowht ;  
 for it was so delitable In here Syhte tho  
 That mochel Comfort it dede hem do. 556

Where-vppon lettres of grw weren wreten there  
 that thus Seyden, and In this Manere,  
 ' here lith ypocras, the beste Fesiscian

That Evere Sawh lyvenge Ony man, 560

inscribed to  
 Ypocras, the best  
 of physicians.

that be Cawtel of his wyves Red,  
 Sodeynly he was browht to his ded :  
 and Into this place was he browht trewlye  
 Be Antonye the kyng of perceye.' 564

Whanne the Messengeris these lettres gonne beholde,  
 They gonnen to Reden hem Mani folde,  
 and longe Of hym to-gyderes they spoke,  
 And seiden that he was A wys man On boke. 568

They look through  
 the house, which  
 is wonderfully  
 rich.

ful faste they behelden this hows Abowte  
 From the ton Ende to the tothir with-owten dowte,  
 And so Manye Riche thinge syen they there  
 that Ewere to-forn syen they In Ony Manere; 572  
 For Maner was per Neuere so Ryaly dyht  
 that Cowde Comprehende to Mannes Myht.  
 For Of Al the world hem thowhte it was þ<sup>e</sup> richest place  
 That Ewere Erthly man In browht wase; 576  
 and the Richesse that there they fownde  
 Miht non man tellen that wenten On grownde.

Ypocras built it  
 for himself;

But now leveth here this storye  
 Ony more of this hows to speken sekerlye, 580  
 Whiche that ypocras dyde don Make  
 Onlich There for his Owne Sake,  
 and for his Maner he let it dyht,  
 For he was A man Mochel Of Myht; 584  
 And Enstored ful wel it was  
 Of Manye Richesse In that plas;

but now it is left  
 desolate,

Whiche hows is Now Al forfare,  
 but ȝit Al that Richesse leften thare. 588

## CHAPTER XXXVI.

### THE HISTORY OF THE PHYSICIAN YPOCRAS.<sup>1</sup>

How he was the most learned physician living; but was once  
 'reproved be clergies dome,' on this wise:—when he  
 came to Rome in Augustus's time, all men were mourn-  
 ing for the supposed death of the Emperor's nephew (p.  
 20). Ypocras goes to the corpse, finds life in it, puts the  
 juice of a herb into its mouth, and up it gets alive, whole

<sup>1</sup> The Additional MS. 10,292 heads the Chapter: 'Ensi  
 que Ypocras fu pendus en le tour de rome, & tous les gens li  
 rewardoient.'



and sound (p. 21). The Empress, to honour Ypocras, puts up an image of gold of him, and another of her son, in the highest place of Rome, with a tabernacle and inscription over (p. 22). Ypocras cures many people, and is counted half a god, and his 'fygure' is worshipped (p. 23). Then a fair lady comes from the parts of Galilee, and, when she sees these golden images, she smiles, and says she'll soon prove Ypocras a fool (p. 24). The Emperor appoints a meeting for them at the temple, and the fair lady looks hard at Ypocras, and he at her, till he falls in love with her, and is 'clene browht in a letargye' for desire of her (p. 24-5). The Emperor and Queen come to see him, and so does the fair lady (p. 25). His heart is glad at this, and he tells her his love (p. 26). She beguiles him, saying she loves him too, and will be at his will (p. 26). This cures him, and he returns to Court (p. 27). The fair lady shows him her bower at the top of a tower, and tells him that the son of the King of Babylon is there (p. 27); she proposes that he shall get into a vessel,<sup>1</sup> and she shall draw him up and let him talk to her. Ypocras consents (p. 28). He sleeps at the Emperor's, goes out at night (p. 28), and finds the vessel ready. The lady and her cousin draw him up to the middle of the tower (p. 28), and there he hangs in his basket all day, with the people staring at him (p. 29). When the Emperor sees him at night he orders him to be let down, but Ypocras will not explain how he came there (p. 30)<sup>2</sup>; so the Emperor has the images of his own nephew and Ypocras broken (p. 30). Ypocras stays at Rome till a knight comes and tells the Emperor of Christ's miracles, when Ypocras says he must go and see Christ (p. 31), and accordingly starts for Galilee (p. 32). He comes to Persia, and raises the king's dead son to life (p. 33). After a time, the king marries him<sup>3</sup> to his daughter (p. 33), and Ypocras tries to find out the most 'temperable' isle to live in (p. 33). A master-shipman tells him of it, and he, and his, sail there (p. 34). Ypocras has a beautiful house built (p. 34); and makes a wonderful bed, in which if a sick man lies he is cured (p. 34). He also makes a wonderful cup, in which any poison will lose its strength, and not hurt a man if he drinks it (p. 35). But Ypocras's wife is very proud of her rank, and hates her husband (p. 35). She mixes some poison

<sup>1</sup> The French text explains that great criminals were put into the vessel, and slung up on the side of the tower a night and a day for all the people to see them, after which the criminals were killed.

<sup>2</sup> The French text adds that the lady had a picture painted of herself and cousin pulling up Ypocras. This she put up before the images, and then told the Emperor all about it. Ypocras has to confess it is true, and then insists that the images shall be taken down.

<sup>3</sup> The French text takes him to Giant's Island and the City of Corinth, where he marries the daughter of the King of *Sur*.

in bread, finds it will kill dogs, and then puts some of it into Ypocras's cup with his wine (p. 35). The cup deprives it of its strength, and it doesn't hurt him (p. 35). His wife is sorry for this, and throws the cup into the sea, to her husband's great distress (p. 36). One day, Ypocras tells her that any one will die who eats the flesh of a wild sow at heat, that is under their window (p. 36). She tells her cook to kill the sow, and send it up for supper (p. 37). Ypocras eats it, and says he shall die unless he can get some of the liquor the pork was boiled in (p. 37). None can be got, so he reproaches his wife and dies (p. 37). His friends bury him in a gorgeous tomb (p. 37), and the King of Babylon comes and destroys the whole place (p. 38).

Here follows the  
story of Ypocras,

the wisest phy-  
sician

in Christendom.

He gets into  
trouble at Rome.

He finds all the  
Romans mourn-  
ing,

asks the reason,

FUL trewly Recordeth here this Storye  
Of the worthynesse of ypocras Sekerlye,  
For the worthiest Fecyscian that was  
Evere Acompted In Ony plas ; 4  
For of that Scyense More Coude he  
that ony Man leveng In Cristiente ;  
but [for] On thyng that he dyde At Rome,  
Reproved he was be Clergies dome ;— 8  
For the worthiest Clerk he was told,  
Passenge Al Erthly men Many fold ;—  
And what Aventure that hym befylle,  
I schal 3ow schewe, & herkene me vntylle. 12

This was the trowthe and the veryte :  
Whanne Augustus Cesar Emperour was he,  
The same Our that ypocras to Rome Cam,  
Mochel Morneng & Sorwe Made Every Man 16  
As thowh here Fadrys hadden ben ded  
To forn hem lyggeng In that Sted.  
thanne ypocras Abascht hym wondir sore  
Of the Morneng that he Sawh thore, 20  
So that he preyde A lytel Child  
that to forn hym was bothe Meke and Myld,  
that he wolde tellen hym the Cawse why  
Wherefore the peple there was so sory. 24

"Now, Certes," quod this Child thanne,  
"Why that thus Mornen Alle these Menne,—

It was for A Nevew of the Emperour (Whiche was A persone of gret honour) that ful longe Syk hath be, and now they seyn that ded Is he : and therto he was so fayr and so good That Every man hym lovede <i>with</i> his Mood. And this is the Enchesown Sekerlye Alle the hevynesse of þ <sup>e</sup> peple trewelye." "and where is the Body," quod ypocras tho. "Sire, In the Emperowres halle it is I-do."	28	The Emperor's nephew is dead.
And whanne this word tho he herde, Toward themperoures halle faste he ferde ; And ȝif Ony breth In his body be founde, he hopede hym to A-Reren that ilke stownde, and Onlyche to helthe to bryngen hym Aȝen— that Alle the peple there it scholde sen— Be his Medieyn And his Craft ; thus wolde he don Er that he laft.	40	Ypocras goes to see the body.
Thanne to the paleys gan he gon, And to that he presede Anon ; but so mochel peple there was, Onnethis he myhte Entren In to þ <sup>e</sup> plas.	44	
and whanne he was Comen to the Cors, Anon he tasted with gret fors In what partie he myhte fynden Ony lyf : Thys Merveilled themperowr and his wyf.	48	He reaches the corpse,
Anon as he there thus hadde I-do, lyf In his Body thanne felte he tho ; And Gan to Openen his Mowth Anon, And þ <sup>e</sup> Iews Of An Erbe he gan pere-Inne don,	52	feels life in it, and puts the juice of a herb into its mouth,
That of so gret vertu was there, Of his Siknesse he dide him Arere, And there he A-Ros <i>with</i> strengthe & Myht Openly there In Alle Mennes Syht,	56	
Also hol and Also Sownd As Evere he Was In Ony stownd.	60	which restores the dead to life.

- And whanne he hadde thus I-do,  
the Emperesse to hym gun to go, 64  
and Seide, "Sire, ful wel thou be!  
A glad womman hast thou Maked me!  
What Manere of Gwerdon that þou wilt Crave,  
Ful Sekerly, Sere, 3e scholen it have." 68
- The Emperess asks  
his name,  
thanne Axede the Emperesse what he hyhte.  
he Seyde "ypocras, lady," Anon Ryhte.  
"Now know I wel be 3oure Connenge  
that 3e ben the worthiest fecyseyan levenge : 72  
A Man from deth to lyve A3en Arere,  
Thus dyde Neuere feciscyan, I trowe, Ere.
- [leaf 46]  
Therefore þ<sup>e</sup> Moste worschepe I schal the do  
that Evere to Feciscian was don vnto." 76
- erects a gold  
statue in his  
honour,  
An Ymage of Gold Anon let sche Make,  
Ryaliche I-dyht, for ypocras his sake.
- and another of the  
restored child,  
And Another ymage thanne let sche maken tho  
Aftyr that Child þat from Siknesse he rerid so. 80  
And theke ymages bothe In fere  
In the he3ghest place of Rome set weren they there,  
So that hos Evere Comen, Other wente,  
thike ymages myhten they Sen veramente ; 84  
and Aboven thike ymages two
- with a roof, to  
protect them from  
the rain,  
A Ryal Tabernacle Made sche tho,  
that non Reyn ne scholde Comen therny,  
So wel was it Made, and So Sotely. 88
- Above Ypocras's  
image was in-  
scribed,  
And Aboven ypocras themperesse lettres let do,  
That In this Manere wyse Seyden tho :
- 'This is Ypocras,  
the greatest of  
physicians.'  
'Lo, this ymage is ypocras,  
'the worthiest Phelesophre þat Evere was, 92  
'that In Rome Arerid In Certeine  
'A man to lyve Owt of gret peyne  
'that ful Ny Was to Augustus Cesar,  
'hos ymage stont by him thar.' 96  
and whanne this was Al I-do,  
thanne seyde th'emperesse Anon tho,

'that For non Manere In no degre  
 thiike ymages Remeved scholde be.' 100  
 thanne seiden they to themperesse Anon  
 'that hire Comandement scholde be don.'

Anon Mochel made<sup>1</sup> Offen was he tho [<sup>1</sup> MS. mad he]  
 Abowtes Al Rome where he dyde go, 104  
 So that Manylike Men Keuered he He cures so many  
people  
 as he Abowtes wente In Eche Contre,  
 So that for his grete konnenge  
 they Cleped hym half A god with-Owten lesynge, 108 that they think  
him a demigod,  
 And the moste Sovereyn of Alle Clergye,  
 Thus they hym Clepyd ful Certainlye :  
 And As Moche worschepe to his fygure gonnen they do and worship his  
image.  
 As to Ony of here goddis dyden they tho. 112  
 And so scholden they han don for Evere More,  
 Ne hadde on thyng At Rome behapped thore :  
 What it was, I schal now telle,  
 Swich An Aventure hym befelle. 116

Thiike tyme whanne ypocras At Rome was, While he is at  
Rome,  
 and worschepyd he was In Every plas,  
 It happed so there be Aventure  
 that A fair lady, I the Ensure, 120 a fair lady comes  
from Galilee,  
 Of the partyes of Galele,  
 to the Emperour thedir Cam sche.  
 Sche was holden the fairest womman  
 That Ony creature discryven Cowde than, 124  
 And Also Ryalyche sche was A-dyht  
 As belonged to swich A lady of Myht.

Whanne this Emperesse Say this lady bryht, whom the  
Empress  
entertains.  
 Of hire sche Axode Anon Ryht 128  
 'Whens sche Cam, & of what kende.'  
 And sche hire Answerid As good & hende :  
 Sche seide that 'Sche was Comen of hy degre,  
 Of kynges and qwene ful Certainlye.' 132  
 Thanne ladyes and damyselis sche Comanded hire there,  
 hire to don Servyse In alle Manere,

- as that belonged to hyre Astat,  
 hire forto worschepen bothe Erly & lat. 136  
 and whanne fulliche A monthe hadde sche þere be,  
 thanne Atte laste these ymages beheld sche,  
 The lady sees the images,  
 And Anon Axede with-Owten taryenge  
 'What theke ymages weren to signefyeng.' 140  
 thanne tolden they hyre with-Inne a whyle;  
 And Anon this lady Gan forto smyle,  
 disbelieves the story,  
 and seide, 'that phelesophre was not bore,  
 From deth to lyve A man to Reren thore : ' 144  
 "for I dar wel seyn with-Inne a schort day  
 hym A Fool to preven, So scholen 3e say;  
 and undertakes to make a fool of Ypocras,  
 For of this that 3e sein to me here,  
 It may not be trewe In non Manere ; 148  
 Ne neuere beleven it In my thowht  
 For non Man that Evere was wrowht."  
 This tale was told to forn themperowr,  
 that thus be ypocras was seid dishonour ; 152  
 So that it was spoken bothe to & fro  
 Ypocras hears of it,  
 Tyl atte laste ypocras þere-offen herde tho ;  
 Where often he hadde ful gret disdeyn,  
 As I 3ow Seye now In Certeyn, 156  
 And seide ' þat he scholde neuere glad ne be  
 tyl that damysele he myhte se,  
 wants to see the lady,  
 that hym A fool wolde make.'  
 thanne themperour this word gan take, 160  
 And seyde that to forn him scholde sche be.  
 "Whanne, sire," quod ypocras, "I preye the?"  
 "In the temple to morwe, Atte Owr of pryme,  
 [I ? ye] thanne scholen we<sup>1</sup> Meten Al In good tyme." 164  
 Al Nyht lay ypocras, and thowhte  
 how that this thing Ony weye ben Mowhte ;  
 goes to see her, at the temple.  
 and On þ<sup>e</sup> Morwe, Er the Owr of pryme,  
 ypocras at the temple was be tyme. 168  
 thanne Cam þere thedyr this lady gent  
 With A gret Compenyei Of ladyes present,

- And Axede 'wheche was Ypocras,  
of Alle the Meyne þat there was.' 172  
And sche beheld hym wondirly sore She gazes at him,  
A-forn Alle the wommen that weren thore;  
and ypocras was A fair 3ong Man;  
thus beheld sche In hym than. 176  
And ypocras of hire, good Reward took tho, and he at her.  
More thanne of Alle Remnant þat with hire gonne go;  
For sche hadde the moste passyng Bewte  
Afor Alle womman that Evere Sawh he, 180  
Whiche Made hym falle In foly thowht  
that hym there-Owt no man Myht bringe nowht;  
and 3it Into Anothir place wente he  
hire bettere to beholde, 3if it wolde be. 184  
And the More that he hire beheld tho,  
the More Angwich his herte Cam vnto;  
that So Sore he fyl In a folye thowht,  
So þat hym selve<sup>1</sup> helpen Myhte he nowht. 188 [1 MS. selvel]
- Whanne this lady was from the temple gon,  
Ypocras homward he torned Anon,  
And becam So Syk And Evel At Ese  
So that þere myhte nothing hym plese. 192 so that he  
So sore lovede ypocras this fair ladye, becomes very ill,  
That Clene browht was he In A letargye  
For that his wyl he ne Myhte not have,  
And for schame he dorst it not Crave. 196  
that so harde & so syk he lay,  
that Othere Feciscians wenden Eche day  
that Sekyr ded he Scholde han be; and nearly dies.  
but they knew not fulliche his Malade. 200  
So that th'emperour Cam to his plas  
To weten howh þat it with hym was;  
and so dyde the qwene, & ladyes mo. The court come  
to see him,
- And Amongs Alle, this lady gan forth go, 204  
for whom that he was so Evel At Ese.  
and whanne he hire say, his herte gan to plese:

- thanne In his herte hadde he gret thowht  
 howh this Mater Abowtes Scholde ben browht, 208  
 So that he made hem voiden Everichon  
 Except this lady Only Alon,  
 and he tells his love to the lady. and tolde hire his herte ful pleyn,  
 'how, for hire, ded scholde he ben In Certeyn 212  
 but ȝif hire love he Myhte have,  
 For Othirwise Mihte he not be save.'  
 "Whanne that sche hadde herd Al his Complaynt,  
 Thanne hire wordys Gan sche to peynt, 216  
 The lady means to deceive him, As sche that thouhte thorw a fals wyle  
 holyche ypocras forto be-gyle;  
 and swiche wordis ȝaf hym tho  
 that Into A strengere letargye Mad hym to go, 220  
 "Now, Certes, sire ypocras," quod sche,  
 "So worthy A man as that ȝe be,  
 that Only wolde for My sake  
 Swich diseysse to ȝow now take, 224  
 Whiche fayn I wolde Amended were  
 be me, and I wyste In Ony Manere.  
 professes much love for him, For ȝe Conne Not loven Me so wel  
 That I do to ȝow Aȝen Everydel; 228  
 but I ne may not In non Manere wyse  
 ȝowre wil to fulfille be non Gyse;  
 For so gret warde is set On Me  
 but she may not see him alone, that I ne may not Comen withouten gret Meyne; 232  
 and Ek with-Owten leve of the Emperour  
 I ne may nowher gon, day ne Owre;  
 but Rathere than deyen ȝe scholde for me,  
 yet will do his will. At ȝowre owne wille wolde I be; 236  
 For gret pite it were of ȝoure ded,  
 Forto Many A Man ȝe don good Red."  
 Whanne ypocras herde hire wordis tho,  
 that this lady Concentyn wolde hym vnto, 240  
 Ypocras gets well immediately. gret Ioye to his herte was tho dyht  
 Whanne sche hym kyste with Al hire Myht;



Supposyng to ypocras *with* herte goodlye ;  
but Al was falshod and Trecherye. 244

Lo, behold, the same day tho  
Whanne this lady from hym was go,  
vp of his Cowche he gan to Ryse,  
& to hym took Comfort In *oper*wyse, 248

And to the Cowrt he gan to go.  
bothe ladyes & gentel wommen A<sub>3</sub>ens hym comen tho,  
and gret Ioye of hym Alle they Made ;  
but there nas non that Myhte hym glade 252

Ypocras is wel-  
comd at court.

Sauf only that lady So fre  
Wheche falsly mente In Al degre ;  
Sche made hym loken vpe to the towr  
vppon whiche that was hire Bowr, 256

and schewed hym where heng A-down be p<sup>e</sup> wal  
A strong Corde and A long with-Al.  
"lo, sire," quod this lady thanne,  
"Now Mown 3e ben A Merye Manne ; 260

The lady shows  
him a cord  
hanging down  
the wall of a  
tower.

For In 3one towr 3ondir an hy  
Is the kynges sone of Babyloyne trewly,  
and there In presown Is he do ;  
and be that Corde his mete Cometh hym to, 264

In a vessel is I-knyt therby  
to hym it is vpe drawen trewely,  
and therefore now I schal 3ow say  
A noble while this Selv<sup>e</sup> day : 268

A vessel is tied  
to it.

the Corde and the vessel down schal I lete,  
and pere-Inne pat 3e dresen 3ow ful Mete,  
an vp to Me I schal 3ow drawe,—  
this sey I to 3ow In prevy sawe ;— 272

She says, 'Get  
into the vessel,  
and I will pull  
you up to me,

thanne prevyly Mown 3e *with* me speke,  
and Al 3owre herte thanne to me breke ;  
and whanne the day gynneth to neyghen Nye,  
down scholen we 3ow leten pat non Man schal Aspye,  
and thus mown 3e often Sithes do." 277

and let you down  
before day,  
and you may do  
it often.'

thanne ypocras concented wel therto.



- he ne wiste what forto do,  
 Nethir howh down þat he myhte go ; 316  
 for 3if to the Erthe he fyl A down,  
 thanne were it fully his Confuciown :  
 So Al Nyht thus Ypocras lefte there  
 ful sore I-Angred In divers Manere. 320  
 And on the Morwe whanne it was day,  
 themperesse Owt At the 3ate toke hire way  
 hire to disporte and forto pleye  
 (as I sey 3ow now certeynlye) 324  
 and with hire a gret Meyne,  
 but of Al this 3it wiste not sche.  
 and whanne the peple of Rome town  
 Erly vp Rysen al In vyrown, 328  
 And beheld to this towr An hy,  
 thanne sien they there ful veraylly  
 A man that there heng In a vessel—  
 they myhten him sen Everydel,— 332  
 and they supposide Everychon  
 that be themperours Comaundement was it don,  
 and supposid that it hadde be sum Malfetour  
 that was for-Iogged vppon that towr ; 336  
 So that non of themperowrs Men  
 Nygh that vessel dorste Comen then.  
 thanne so ful of schame this Ypocras was  
 that Men so vppon him wondrid In that plas, 340  
 So that word dorste he speken non  
 To the peple that hym loked vppon,  
 and Evere wende the peple Everichon  
 that themperour it hadde I-don, 344  
 and for-Iuged hym to his ded  
 be asent of alle the Cowrtres Red.  
 Thus Alle the leve longe day  
 Ypocras there heng with-owten delay. 348  
 and at Even whanne themperour Cam hom  
 and his Meyne Everychon,

Ypocras doesn't  
know what to do,  
(being unable to  
swim up a rope,)

and is very  
angry.

All the people see  
him hanging,

and suppose him  
to be a malefactor,

hung up by the  
Emperor's orders

- And whanne that he was down Alyht,  
Of that vessel he hadde Anon A syht, 352  
And Axede 'who that there-Inne was.'
- The Emperor  
asks who it is,  
and is told it is  
Ypocras.  
"Sire," they Seiden, "it is ypocras  
whom ȝe han don so Mochel honour,  
and now he hangeth vppon ȝone tour. 356  
and, Sire, we ne weten what he hath Miso  
that vppon ȝone towr is fordemed so."
- The Emperor  
says,  
'Take him down,  
[leaf 47]  
and if other  
philosophers  
have done this,  
they shall repent  
it.'
- "let him down," quod the Emperour anon,  
"and I wile wete how this doth gon ; 360  
And ȝif Othere felesophres this han do,  
with-owten My leven hym demen so,  
they scholen forthenken it Everychon  
So that of hem Schal Skapen Neuere on." 364
- So wenten they Into the towr Anon,  
The Emperours Comaundement forto don,  
and leten hym down ful Softelye.  
thanne themperour Axede hym In hye ; 368  
but for non thyng that he Cowde seyn,  
Ypocras Nolde hym tellen In Certain,  
"wel Sire," thanne quod the Emperour,  
"Sethen I may not Knowen of ȝoure langour 372  
[See note <sup>2</sup>, p. 19. The lady shows-up Ypocras, and he  
says he'll leave Rome if the images are not taken away.]  
[then] themperour forth wente Anon,  
and Into his Chambre gan to gon. 376  
thanne Anon The Emperour tho  
Comanded the Ymages to ben broken en two  
Whiche þat there he Made for Ypocras  
and for his Nevew In that plas ; 380  
but ȝit to-broken ne hadden they not ben  
Ne hadde þe damyseles speche ben as I wen.
- Ypocras stays in  
Rome.  
Thus dwelled ypocras In Rome Stylee,  
and Every man was fayn to fulfillen his wille, 384  
Tyl atte laste vppon A day  
that a knyht to Rome Cam perfay

- Forto sen there the Emperowr,  
 Whiche that was A man of gret honour. 388  
 and whanne this knyht hadde I-Ete,  
 Anon with the Emperowr gan he Mete ;  
 And themperour Axede hym Anon  
 'Owt of what Contre he was gon.' 392  
 and the knyht hym Answerid ful softly  
 "Sire, from Ierusalem ful trewely ; Jerusalem,  
 And 3it Sire More Certeynle  
 I have ben In þ<sup>e</sup> lond of Galele." 396  
 "what tydynges, Sire, bryngen 3e thenne,  
 that 3e welen vs tellen lik as 3e kenne."  
 "Sire, I schal 3ow tellen the Moste Merveillous thyng and tells the  
 that Evere was herd of Ony Man leveng." 400 Emperor of a  
 "what Merveilles ben they," quod themperour tho : marvel.  
 "Sire, I schal 3ow telle er that I go. 'There is a poor  
 A pore Man there is In that Contre man in that  
 that manye wondir Merveilles werketh he, 404 country,  
 For he is of so gret strengthe and Myht who works many  
 that blynde men he maketh to sen ful bryht ; miracles,  
 the dombe to speke, the lame forto go, 408  
 the woode man he Maketh tame Also,  
 the def to heren, the dede vpe Ryse : and raises the  
 Al thus doth he, sire, In Merveillous wyse." dead.'  
 "Alle these," quod ypocras Anon tho,  
 "As wel as he I schal hem alle do." 412 Ypocras thinks  
 "Nay Sikerly, sire," quod the knyht, he could do as  
 "that schal neuere lyn In 3oure Myht ; much,  
 For a man blynd born doth he Maken se, but the knight  
 and, sire, grettere thinges I telle it the ; 416 tells him he  
 For lazarus that was there ded— couldn't.  
 thre dayes & thre Nyht he lay In þat sted—  
 and Owt of his tombe he dyde hym gon  
 to forn Alle the peple there Anon, 420  
 And this doth he be his Owne Myht  
 And by his wordis Openly In Mennys siht."

The poor Jew  
 raised Lazarus  
 after being 3 days  
 in the grave.

- "Thanne," quod ypocras, "sethen it is so  
 that so manye Merveilles he Can do, 424  
 he passeth alle Erthly Creature  
 Of Clennesse of wit so good & pure ;  
 Ypocras will go I hym wile gon Forto Se  
 to see him. And he be Swich as 3e tellen Me." 428  
 "Sire Knyht," quod themperour than,  
 "What is his Name tellen me thou kan?"  
 "3e Sekerly, Sire," quod the knyht,  
 His name is Jesus "Iesus of Nazareth his Name is Ryht, 432  
 of Nazareth and they holden hym A verray prophete,  
 Certeynly, Sire, As I 3ow here be-hete."  
 Ypocras will go "Now Certes," quod Ypocras tho,  
 and know the "Streyht to Galyle now wil I go, 436  
 truth about him, to knowen of his wit & his powere  
 3if that it be as 3e seyn now here,  
 and there the sothe schal I knowe  
 Of hym & of me, *with-Inne* A throwe. 440  
 and 3if he konne don More thanne I,  
 I wele ben his disciple trewely ;  
 and 3if I Conne don More thanne he,  
 Myn discyple I wele that he be." 444  
 and for this same Enchesowne  
 wente Ypocras owt of Rome,  
 and with hym A ful gret Meyne,  
 Tyl that he Cam vnto the See. 448  
 and whanne to the see they weren I-gon,  
 the kyng of perse there fownden they Anon  
 with gret Compenye of Chevalrye,  
 Ypocras meets but Moche Mone they Maden trewelye, 452  
 Antony, the king son Dardanides  
 of Persia, [in French MS.], and it was only for the kynges Awntonyes sone  
 who is just dead. that Owt of this world they wenden hadde ben gone.  
 whanne Ypocras beheld al this Matere,  
 Of his Mule he Alyht A-down there, 456  
 and dressed hym Into that partye  
 where that theke Cors lay Sekerlye ;

- and In gret sorwe fond he there the kyng,  
 and Alle his Meyne ful sore Mornenge. 460  
 and whanne this body he hadde beholde,  
 Anon the Clothes he dyde On-folde,  
 And took there A letwarye ful good  
 that thiike Maladye there with-stood, 464  
 and Into his Mouth he putte [it] Anon.  
 And Er he Evere thens gan gon,  
 With A lowd voys the Child gan to Crye  
 that Al the peple it herde Sekerlye. 468  
 thanne Ronne they Alle Abowtes Ypocras,  
 and seiden that this A fair Miracle was. and the peple  
think it a miracle,
- Thanne seide Ypocras to the kyng,  
 "and þou wilt graunten me my ferste Askyng, 472  
 be to-Morwen thi sone schal hol be  
 In Al degres, As thou Schalt se."  
 thanne swor the kyng be his Creauunce Anon  
 'that Alle his petitions scholden ben don.' 476  
 So thanne wrowht this Ypocras  
 that on the Morewen the Child Al hol it was.  
 thanne seide the peple there Abowte  
 that he to god Aperedede with-Owten dowte. 480 and take him for  
a god.
- thanne there Abod he ful longe In londe  
 with the kyng Of perse, as I vndirstonde,  
 Tyl Atte laste be the kynges wille  
 the kyng gaf his dowhter hym vntylle ; 484 He stays with the  
king of Persia,  
[See note 3, p. 19.]  
 And there Mad he ful Ryall Maryage  
 As longed to A lady Of hyre parage,  
 and As gret worschepe, I vndirstond,  
 as he hadde ben kyng of Ony lond, 488 and marries his  
daughter.
- Thanne Sente ypocras forth anon  
 Messengeris As faste As they Cowde gon  
 Aftyr his fadir & Moder Certeyn tho  
 With his Oper frendis to Comen vnto, 492  
 Forto Axen hem Consaillo  
 Into what Contre it myht best Avaylle  
 to counsel him,  
 where to go and  
 live.

- that he myhte beste herberwed to be,  
 Into Most temperable place Abowtes þ<sup>e</sup> see, 496  
 Owther In ony yl that were delitable  
 be þ<sup>e</sup> see *oper* be lond *with-owten* fable.  
 thanne A Maister Schipman gan forth to gon,  
 And told hym of An yl In the Se Anon 500  
 that More temperable than Othere it was,  
 Fer be west, and In what plas.
- Thanne Schepyd ypocras Al his good Anon,  
 And thedirward gan faste forto gon, 504  
 and with him his frendes & his wif Also,  
 To this same Yl Alle gonnen they to go.  
 and whanne Sawf that he was there,  
 his wyf, his frendes, and Al his good In fere, 508  
 and Alle Sauf weren thedyr gon,  
 Ful Mochel Ioye they Maden Anon.  
 thanne werkmen let he Ordeynen Anon,  
 And Made A Castel Of lym & ston ; 512  
 and with-Inne that Castel An halle he Made,  
 þere-Inne his frendes forto glade ;  
 the dore there-offen it was red goold,  
 As Any Man there it Myhte be-hoold, 516  
 and ful I-pyht with precyous stones ;  
 And Ek the pyler with-Inne for þ<sup>e</sup> Nones  
 was of Marbyl, I-kouered with gold & Asure  
 ful Richely wrowht, I þow Ensure. 520
- and there-Inne A bed he let dyhte,  
 the Moste wondirful that Ony man Myhte ;  
 For there weren In so manye stones of vertwe  
 whiche that weren bothe good & trewe ; 524
- For Ony man that Syk þer onne lith<sup>1</sup>, Sekerlye  
 he Schal be keuered of Alle Maladye.  
 Lo this hows made ypocras be this Enchesoun,  
 That his wyf scholde don hym non distroccioun, 528

<sup>1</sup> This word is added above the line by a later hand.



Nethir be poystown ne be non venym,  
that non Maladye Scholde Comez to hym.

He is afraid that  
his wife may  
poison him; so he

3it Also More there let he tho Make  
A Cowpe to drynken In for his Owne Sake, 532  
that 3if Ony poystown there Inne were don,  
Al the Strengthe it scholde lesen Anon.

makes a magic  
cup,

which destroys  
poison.

but Ewere his wyf was prowde In herte,  
And of hire hosbonde sche hadde gret smerte, 536  
For that sche was so hygh I-bore,

And sche thowhte On hym sche was but lore ;  
Therfore sche hated hym ful dedly,  
and purposed hym to Slen Al prevyly. 540

His wife hates  
him, and

Ful strong poystown sche gan to Make,  
Only Al for hire lordis Sake,  
and took bred, & In the poystown it putte,  
And took A dogge for to Eten Itte, 544

makes poison  
for him,

So that the dogge thanne deyde Anon,  
and ded lay Style As ony Ston.

And whanne his wyf hadde prevyd Al thys,  
thanne was hire herte ful of Blys ; 548

And took it to hire lord Ypocras

As he At his Sopere was,

And In his Cowpe was it put tho :  
but Al the strengthe Anon was Ago. 552

but his cup takes  
away its strength.

thanne ypocras took þ<sup>e</sup> Cowpe Anon  
and drank þeroffen Amongs hem Echon,  
but þere offen hadde he non disseise ;  
Wherfore his wyf gan there to mysplese, 556

And took the Cuppe In hire hond Anon,  
and Ryht faste gan loken there vppon.

thanne Axed Sire Ypocras Anon there  
' Why sche it beheld In Swich Manere.' 560

"Sire, for it is So Riche A thyng,  
therfore I have þer offen so gret Merveilleng."

" Certes, dame," quod Ypocras tho,  
" In Al this world ben Swiche no mo ; 564

He tells her the  
power of the cup.

- For what poyssown þat there-Inne be done,  
 It leseth al the strengthe Ryht Anone,  
 For Neuere Man schal Empeyred be,  
 That here-Offen drynketh, Siker mown 3e be." 568
- And whanne sche beheld Al this Cas,  
 how that he from deth A-skaped was ;  
 wherefore sche Made ful gret Morneng  
 that hire Craft ne hadde non Oper werkyng ; 572  
 For As longe As he the Cowpe hadde *with-owten* faille,  
 wel wyste sche hire werkyng nolde not Availle.
- One day she  
 throws the cup  
 far into the sea. So that sche Aspyde vppon A day  
 whanne non of hire Meyne was In þ<sup>e</sup> way, 576  
 And Caste this Cowpe In to See  
 Also fer As sche myht don it fle.  
 and whanne ypocras his Cowpe dyde Mysse,  
 thanne was his herte In gret distresse ; 580  
 and faste he Axede ' where it was don,'  
 but of hem Alle ne wyste neuere on<sup>1</sup>.
- [<sup>1</sup> The French text  
 sends him to visit  
 the King of Persia  
 in the Castle of  
 Mastic.] " So Aftyr it happed vppon A day  
 that ypocras In his Chambere wyndowe lay, 584  
 and his wyf be hym Also  
 Lyggeng And talkyng, bothe two.  
 And As he loked toward the grownde,  
 he Sawh A wylde Sowe In that stownde ; 588  
 "dame," he seide, " sy 3e this beste here  
 that walketh benethe In this Manere ?"  
 " 3e, Sire," sche seide ful Sekerly,  
 " what Meneth that beste, I 3ow prey ?" 592  
 "dame," he Seide, " I schal the telle :  
 that beste wolde now Ony man qwelle  
 that there-offen Ete, it is so vnkynde,  
 And þerto so hot as I have In Mynde." 596  
 " Now, is that trewe, Sire," thanne quod sche.  
 " 3e, dame," he seide thanne, " ful Sykerlye."  
 Anon A-down sche gan hire to dresse,  
 and to hire Cook wente *with Owten* Misse. 600
- and says any one  
 would die,  
 who ate of its  
 flesh.
- She goes to her  
 cook,

"Sixt thou," sche seide, "this beste here  
that walkyth thus In this Manere?"

"3e, lady," he Seyde "that wel I do."

"thanne faste Anon that thou hym slo,  
and that to Sopere that he be dyht,  
for my lord it loveth *with* Al his Myht."

604 and orders him  
to kill the sow,  
and cook its flesh  
for supper.

Anon he dyde hire Comandement,  
and to the Soper was born present.  
and whanne ypocras *peroffen* hadde Ete,  
Ful faste for payne he gan to swete,  
and seide, "dame, I may not be save  
but 3if of the water that I have  
That this flesch was Soden Inne.

608

Ypocras eats it,

dame, I Am ded, neþer more ne Mynne."

thanne Cowntenaunce Made sche Anon

That the water Al a wey was don.

616

Thanne Anon the Cook let he Calle,

Of þ<sup>e</sup> water to *geten* hym, what myhte be falle,

"Owther bringe me there it is Cast,

Outher ellis I deye, And that In hast."

620

thanne to thihe place was he browht,

but of the water ne myhte he *geten* nowht.

but that is all  
thrown away.

And whanne Ipocras say that it was so,

And that Al the water was A-go,

624

"dame," he seide, "thow hast me Slayn

Ful falsly here In Certayn.

for that man Is born In non londe

(As In My wit I vndirstonde)

628

that Kan be war of wommens wyle,

So ful they ben of qweyntise & Gyle."

He says no man  
is proof against  
women's wiles.

thus falsly was here Ypocras ded

He dies,

thorwh his wyves false Red.

632

Thanne his frendis there Anon

leten write vppon his tombe ston,

and is buried.

In what Manere that he was ded

[leaf 48]

Thorwh his false wyves Red ;

636

Ypocras's royal  
tomb.

whiche tombe was so Ryaly dyht,  
that neuere myht Comprehende In Mannes Miht  
Swich Anothir tombe to Make  
As there was don for Ypocras sake. 640

The king of  
Babylon destroys  
Ypocras's castle.

thanne the Kyng of Babyloyne Cam tho,  
& gret distroccion gan there do<sup>1</sup>;  
and thus In this Maner As I ȝow say  
Swich Richesse was pere be thike day, 644  
and swich Strengthe & swich Bewte  
As here to fore ȝe han herd seyn me.

## CHAPTER XXXVII.

OF THE TEMPTATIONS OF THE TWO MESSENGERS AND  
THE DAMSEL; AND OF THEIR MEETING WITH  
MORDREYNS, NASCIENS, AND CELIDOYNE<sup>2</sup>.

How the Messengers and the Damsel are much cast down (p. 39, 40), and how she declares she must die for hunger (p. 41). They see the sea on fire, and a flaming ship comes to the Island (p. 41, 42); but the flame dies out, and they find a loathly man on board, as black as any shoe (p. 42), who says he is come to take them from the island if they will do homage to him (p. 43). The messengers ask who he is, and what his name is (p. 43, 44). He answers, *The Wise Serpent*, and renews his offer of saving them (p. 44). The damsel refuses it, for which he reproaches her as both 'fool and caytyf' (p. 44), and tells them they shall die on the rock (p. 45). One of the messengers declares they will trust in Jesus (p. 46), and the black man departs. They go up to Ypocras's house, talk over the matter, and conclude that their tempter was the devil (p. 46, 47). After sleeping, they pray Christ for help (p. 47, 48), and see a vessel coming with 'a fair old man' on board; whom they greet (p. 48), and tell him they trust in God to help them. He confirms them in their faith (p. 49). The damsel assents, but suggests that they have 'sustenance non, but the eyr, the see, and rock of ston' (p. 49). One of them tells the old man of 'The Wise Serpent,' and

<sup>1</sup> pour ypocras, que il auoit hai trop mortellement.

<sup>2</sup> The heading of the illustration to this Chapter (fol. 48 b. col. 2), in the Additional MS. 10,292, is 'Ensi que li noirs hons en j. nef fu deuant le maison Ypocras qui estoit tout depechies.' On the two side-planks of the black man's boat is written 'fautifie sui apelles, et de nus bons ne sui ames.'

asks who he was (p. 50). The old man tells them that he was 'The verray serpent of helle,' and that if they had trusted his ship, it would have drowned them, as it was one of his 'Mynistres whereupon that enemy rode' (p. 50, 51). The old man assures the damsel that she shall be taken from the island (p. 51), and then vanishes, leaving 'a swetnesse, as thowh alle worldly spycerye amongs hem haddē ben trewelye' (p. 51). The damsel believes he was Christ, or one of His servants (p. 52). They mount the rock to sleep again, but the damsel ponders on the means of deliverance (p. 52-3). She thinks she hears a cry, goes higher up the rock, and sees a great light on the sea (p. 53). She wakes the messengers, and they all go down, and find a lighted ship with 'a fayr damysele' on board (p. 53-4), who offers to take them away if they will do her bidding (p. 54). She is the 'Lady of Atenys Londe,' 'the wisest creature' in the world, and the helper of all who do her homage (p. 54-5). They agree to worship her if she is of their faith; but on hearing that she is a 'Paynyme' they refuse (p. 55-6). She becomes angry, and asks them what good they've got from their new faith,—nothing but 'peyne and travaille' (p. 56-7). They answer, Christ had travail for them, and so they reck not of it (p. 57). She threatens them with death, and then vanishes (p. 57). They sleep in Ypocras's house, and next morning pray to Christ (p. 58). The ship, the old man, and the lion, that had been with Celidoyne, come to them (p. 58-9). He promises to take them to king Mordreins 'and sire Nasciens' (p. 59). They rejoice, but are afraid of the lion (p. 59-60). He urges them to enter his ship; and they do so (p. 60-1). The old man speaks 'ful swete wordis to the maiden,' and remains himself on the rock (p. 61). The messengers and the maiden sail away, till on the third day they meet 'Mordrayns, Nasciens, and Celidoyne' (p. 61), whose ship they go on board of, and the lion-ship goes 'as fast away as evere flew swalwe in the someris day' (p. 62). The Messengers and Damsel relate their adventures to Nasciens (p. 62).

Now procedith forthere this Storye,  
and Openly scheweth to Owre Memorye  
of the Messengeris, And the damysele  
That with hem was, bothe fayr and lele.

The messengers,  
and the damsel,

4

whanne Ypocras hous they hadden longe beholde,  
bothe his tombe and the bed Manyfolde,  
and there knewen they be the scrypture  
In what Maner his deth he gan to Endure,  
be the fals Coniettyng Of his wyf  
that so falsly Reved hym his lyf,

examine Ypo-  
cras's house,

8

where-offen they spoken ful pleyn,  
 And seiden that sche was fals in Certeyn ; 12  
 and agree that no  
 man can resist a  
 wicked woman's  
 wile, For Azens A wykked wommans wyle  
 May there non Man withstonden non while.  
 And whanne thus Alle they hadden do,  
 Vp to the heygthe of the Roch wenten they tho ; 16  
 this was Abowtes the Owre of Mydday  
 that Alle these thinges thus they say.  
 thanne gonnen they loken Into the se  
 Al Abowtes there In Eche parte, 20  
 They watch for  
 a ship, 3if Owther Schipe Other Galei myhten they sen there  
 that hem Myhten Comforten In Ony Manere.  
 And thus Alday Abiden they On the Roche An hy,  
 and are much  
 downcast, As peple that was sore Abascht & ful sory, 24  
 For nowher Syen they non Comfort  
 that to hem be Ony Weye dide Resort.  
 Atte laste Cam the Nyht vppon tho  
 that they ne myhten sen whider to go ; 28  
 And bare weren they of Al Maner of chere,  
 for they have  
 nothing to eat, For mete ne drynk hadden they non there ;  
 And Also ful ferre from Eche Contre  
 Werby thei myhten sosteyned be, 32  
 For Other grace there knew they non  
 but there Ryht forto dyen Anon,  
 But 3if it be bi helpe of þ<sup>e</sup> holy gost,  
 Elles supposen they there to ben lost. 36  
 The damysele that 3ong was, & tendre of Age,  
 Of hy kyn born, and of gret parage,  
 wel faste sche gan hire to Compleyne,  
 and thus to the Messengeris Gan sche seyne, 40  
 The damsel is  
 much distresst, "Lordynges, 3e taken non kep Of Me  
 that thus In distresse Am, as 3e mounne se,  
 And thus to my deth han 3e me browht ;  
 For In 3ow Comfort fynde I Ryht nowht, 44  
 Nethyr be thyke god that 3e Serve,  
 Owt of owre peynes ne doth not swerve ;

and but 3if oper Cownseil 3e conne me seyn,  
 for longer here schal I deyen In Certeyn, 48 and expects to die  
 Evene to forn 3ow, In 3owre syht, of hunger.  
 here schal I deyen Anon ful Ryht ;  
 For it is thre dayes ful Agon  
 that Mete ne drynk hadde I non." 52

And whanne they herde hire thus to maken hire Mone,  
 Certeynly they Nyste what forto done ; The Messengers  
 but they Answeryd Anon Agayn, know not what to  
 and seyden, "damysele, In Certayn 56 do for King  
 beleveth the Makynge of 3owre Mone, Label's daughter,  
 For Operwyse 3e Mosten done ;  
 bothe with 3oure herte & 3oure Mowthe but advise her to  
 3e mosten don As we seyn nowthe, 60 pray.  
 Clepeth to hym that Of Alle Comfort he is,  
 That of 3owre peynes he may 3ow lys."  
 thanne seide the damysele Anon tho,  
 "there is non Man leveng myht suffren so, 64 She says,  
 half so gret peyne As I do here, she wouldn't care  
 there-fore helpe wolde I han In som Manere ; who helpt her  
 Of what side that Evere it be now.  
 I ne Rowhte, and helpe were Comen to Me." 68

And whiles thei weren thus In talkyng,  
 Into the See weren they beholdyng,  
 where they Syen A gret flawme of fyr,  
 And Al the see brenning hem thowhte there ; 72 The sea seems to  
 Ek Al the see On gret tempest was, burn ;  
 lyk As the devel hadde ben In that plas.  
 thanne seide On of the Messengeris two  
 "Sy 3e now Owht that I here do, 76  
 Methinketh the Se On fyre it is,  
 And As bryht fer it brenneth I-wys."  
 "In the name of Cryst," quod this Othir tho,  
 In 3one fyr A schipe me semeth doth go, 80 a flaming ship  
 And that gret peple with-Inne there is, appears.  
 As me Semeth with-owten Mys ;

- and ȝit me Semeth More verralye  
that faste hiderward the schip doth hye." 84  
"Now, par ma fey," quod this damysele tho,  
"Som Maner tydynges Comen Us Unto."  
Thanne Anon In this Mene while,  
Not fullliche the space of half A Myle, 88  
The flaming ship the schipe Al flawmeng to þ<sup>e</sup> Roche Cam  
wheche that these thre persones weren vppon.  
and whanne they syen it was so Ny,  
comes to the rock. down Of the Roche they dyden hem hy ; 92  
"Lordynges," quod this damysele tho,  
"down to this schipe now let vs go,  
And to beholden what it may be,  
for this is the same that we gonne se." 96  
They go down to it,  
and the flames vanish.  
down Of the Roche thanne Comen they Anon,  
And thus sone al the flawme was Owt don  
that in thike schipe was to fore,  
Al was A-qweynt whanne they comen thore. 100  
And whanne to the Roches poynt they weren gon,  
A Schipe they fownden there riht Anon,  
They find a loathly,  
And with-Innen A man of dispetous stature,  
And lothly to beholde, I ȝow Ensure ; 104  
Ful gret and large be was therto,  
black, man in the ship, And therto As blak As Ony Scho,  
And his Eyen brenneng In his hed  
As thowh it were flawmes of fir so Red. 108  
and whanne this damysele he gan beholde,  
he hire grette many folde ;  
and sche ȝald hym his gret yng Agayn,  
and so dyden the Messengeris In Certein ; 112  
but of him ful sore Abascht they were,  
For that he loked so spetously there.  
Thanne Axede he of hem there  
who asks them how they got there ?  
'how thider they Comen, and In what Manere, 116  
that so fer from þ<sup>e</sup> peple it was,  
And Ek from the lond In Eche A plas.'



thanne Answerid that damysele Anon,  
 "be persecucioun, hider ben we Gon ; 120

and for hunger & thurst here scholen we doye  
 but 3if we han Socour hastelye,  
 Owther hens that we Mown go,  
 And som socour Come vs vnto." 124

thanne seide this Man to hem there,  
 "hider Am I Comen In that Manere  
 3ow to bryngen Owt of this wrake,  
 3if that so be homage 3e welen me make." 128

The Black Man  
 offers to take the  
 Messengers and  
 Damsel away,  
 if they will do  
 him homage.

And whanne these Messengeris herden tho  
 That of homage he spak hem vnto,  
 Forto becomen his lige men,  
 where-offen sore they Merveilled then, 132

And Axeden what Manere man pat he were  
 that of hem homage Axede there,  
 "for homage to 3ow scholen we non do  
 tyl we weten whens 3e Comen fro." 136

They ask, whence  
 he comes.  
 He says he is of a  
 far country,

"I Am A man Of fer Contre,  
 but My lordschepe is In lond & In see,  
 that the moste peple Of this world  
 Onylich Obeyen to my word, 140

but is obeyd all  
 over the world,

And holden me for here Sovereyn lord,  
 Of strenkthe, of myht, be here owne Acord ;  
 for there Nis no Manzes lordschepe lyvenge  
 that lasteth So fer In Al Maner of thinge ; 144

and knows every-  
 thing  
 that happens.

And therto I am of so gret powste,  
 that non thing is don On lond ne see  
 but Anon that I it do knowe,  
 Alle swiche thinges vppon A rowe ; 148

Now haven 3e herd Every del  
 Of my power, & what I kan don wel."

"Sire," quod these Messengeris tho,  
 "And it be As 3e seyn vs vnto, 152

we knowen wel pat there is non man lyvyng  
 that hath A qwarter so Mochel Of konnenge,

Sauf only oure lord Cryst, goddis sone,  
 that In al the world pere hath he none ; 156  
 but now of on thing to 3ow scholen we spelle,  
 what is 3owre Name, that 3e vs now telle.”  
 They ask his name. “My name Gladliche now wyl I say ;  
 He is calld the “The wise Serpent’ men me clepen Eche day.” 160  
 Wise Serpent, “Now Certes,” quod thanne this Messengere,  
 which they think “It is þ<sup>e</sup> most Merveillous Name þat euere herdeich Ere.”  
 very odd. thanne seide this Man A3en tho,  
 “Hyder Am I now 3ow comen vnto, 164  
 of 3oure diseise owt forto brynge  
 He again offers to 3if 3e welen don me homagyngre,  
 take them away. And Into my Schipe 3ow for to take,  
 And bringen 3ow owt of Al this wrake.” 168  
 “Now Certes,” quod this damysele tho,  
 “3owre Cowntenaunce, 3owre Chere, doth me gret wo,  
 The damsel is That I Am so Aferd ful Sekerlye  
 afraid, To Comen In 3owre Compemye ; 172  
 and thinks they for Rathere here we scholen Abyde,  
 had better stay And here Suffren deth At this tyde,  
 where they are. And 3it more grettere distorbauce  
 thanne to vs come 3it be Ony chauce, 176  
 Rathere thanne hens we scholen go  
 Tyl God vs sende tydyngre Mo.”  
 Whanne this Man vndirstood this tho,  
 that thus this damysele spak hym vnto, 180  
 he Answerid here In dispit Ageyn,  
 And thus to hire seide anon ful pleyn :  
 Then the Black “ha ! thou womman, bothen fool and kaytyf,  
 Man abuses her, that Bekkest now so litel of thy lyf ! 184  
 ha, dispitful Creature,  
 Vnhappy A3ens al good Aventure !  
 What Eyleth the now In this Nede  
 thine Owne lif forto forbede ? 188  
 for it is semeng here now to me  
 that bettere, Evel than good, louest þou sekirle.

Nedis mostest thou ben A womman,  
 that ne lovest not ho þat the helpen kan ; 192  
 and here thou Chesest thyn distroccioun,  
 And only Refusest here thyn savacioun :  
 Now from 3ow wile I gon,  
 And leven 3ow here Al Alon, 196  
 Where As 3e scholen for hongre deye,  
 And In Myseise ful vtterlye ;  
 For aftyr this tyme Neuere non  
 3ow to Refreschen hider schal gon, 200  
 Wherfor 3e scholen Repenten ful sore  
 that 3e ne welen don Aftyr my lore ;  
 but 3oure Repentyng ful late schal be,  
 Sethen 3e welen not Trosten on My seignoure ; 204  
 and þerfore As Caytyves scholen 3e dye,  
 As schal this Caytyf womman here sodeinlie.  
 For at the prykke of deth ben 3e now here ;  
 3e scholen it not skapen In non Manero 208  
 but that fer hunger Scholen 3e deye,  
 and vppon this Roche lyn openlye,  
 and the fowles 3owre flesch scholen Ete,  
 For Other Sepulture non 3e gete." 212  
 "Now, Sire," quod a Messenger Anon,  
 "wel weten we þat to this Roche of ston  
 3e comen hydir vs forto Socoure,  
 And therto A man of welthe & of honoure ; 216  
 but In Certein we hadden levere to deye  
 thanne forto gon In 3oure Compenye ;  
 3oure persone and Contenaunce it is so hydows,  
 And 3oure lokynge and wordis ben so dispetows ; 220  
 For only, Sire, Confownded we ben  
 Of the wordis that 3e to vs here seyn,  
 that here nedis Mosten we dye  
 For Miseise & hongre Otterlye ; 224  
 And, for thy Compenye that we forsake,  
 therfore to Mercy wilt þou vs not take :

for refusing her  
only chance,

and says, she'll  
repent it too late,

and she and her  
companions will  
die of hunger.

One Messenger  
declares that

they would  
rather die than go  
with him,

he is so hideous  
and spiteful.

- They will trust in the mercy of Christ, but Only In his Mercy we vs affye  
that is Jesus the sone of Marye, 228  
And to his Mercy only we vs take,  
who will not forsake them. For his *Servauntes* Nele he neuere forsake,  
but vs to Comforten In this straunge place  
there As non Creature Many day ne wase." 232  
And whanne this Man herde here Answer, that to hym they wolden not concentyn there,  
Nethir graunten non of his Axkyng, 236  
The Man goes away, Anon thens Made he his departyng,  
And took forth Riht In to the se  
there As to Fore tyme he hadde I-be.  
[leaf 49] whanne they In the Roch syen al this,  
hem thouhte the Game wente Al Amys ; 240  
thanne syen they to forn the schipe there,  
Grettere tempestes In divers Manere  
be Many fold thanne to forn it was,  
where often they bascheden In that plas. 244  
in storm and flaming sea, For hem thowhte Al the see A fyre hadde I-be,  
So thouhte it to hem tho ful Sekirle ;  
And Also In the Se tho they herde  
and a horrible noise, as of hell ! A wondirful Noyse, and mervellously ferde, 248  
as thouhe it hadde ben A Noyse of helle,  
So gan it to Cryen And to 3elle ;  
where-offen gret drede they hadden Echon,  
And the Signe of the Croys they maden Anon, 252  
whiche to hem was gret Comfort  
the sonnere to Joye to ben Resort.  
and whanne they hadden thus longe loked there,  
they ne Cowde Aspyen In non Manere, 256  
Nethir In the Se Fer ne Ny  
As they cowden Aspyen trewely ;  
thanne from the See with-drowen they tho,  
The Messengers and King Label's daughter go up again to the house of Ypocras, and A3en vp to the Roch Gonne they go ; 260  
To the hows where-As dwelde ypocras,  
A3en they wenten In to that plas,

And there they seten hem to Reste  
 Evene As hem thre hym liked beiste, 264  
 and gonnen they to talken Anon and talk.

Of hym þat from the Roche was gon :  
 "be my trowthe," quod the damysele thanne,  
 "I was Neuere so sore Aferd of Manné. 268

And, weteth wel, lordynges, In Certeyn,  
 that nethir hunger ne thirst haue I pleyñ,  
 but from me it is Al now A-go,  
 that there offen ne fele I now no Mo." 272

Thanne seiden the tothir Messengers Ageyn,  
 "It was non Erthly Man In Certeyn,  
 but that it was owre dedly Enemy  
 that vs hyder Cam forto Aspye, 276

The messengers  
 think their visitor  
 was the Devil.

And vs to putten owt of Ryhtful Creauce,  
 ȝif he it Cowde han don be his fals variaunce."

whanne they hadden long Spoken of this thing,  
 Thanne fillen they Alle In Slepynge, 280  
 what for travaille and for werynesse,  
 and what for deseise and gret distresse.

and whanne On Slepe that they were,  
 Non power hadden they to waken there; 284  
 what for fastyng and for febelte,  
 they weren so Ouercomen In Eche degre.

So vpon the Morwen, whanne it was day,  
 and the Sonne schon, As Eche Man Say, 288

They sleep till the  
 hot sun awakes  
 them,

on hem the Sonne gan forto Schine  
 there As they lyen thike same tyme,  
 and þerto the sonne so hot Schon there  
 vpon here faces that Naked were, 292

So that for the gret hete Anon  
 there they wakened Everichon.

and whanne Awaked fullliche they were,  
 To Cryst they Maden here preyere, 296 and they pray to  
 whiche that was kyng of alle kynges, Christ for mercy;  
 to hym they maden there here Offrynges

- with wepyng and with terys Sore,  
 Evere Axeng Crist ' Mercy and Ore, 300  
 that he wolde, Of his specyal grace,  
 Som Comfort to senden hem In that place  
 where As that they weren In gret peryl,  
 fer with-Inne the See In that Exyl.' 304
- And whanne they hadden thus I-don,  
 Into the Se they loked þere Anon ;  
 thanne Sien where that Cam In the See  
 A Fair litel vessel, As thowhten thanne he, 308  
 And Evene to the Roches Poynt  
 that vessel was Comen, and therto Ioynt ;  
 And this was Abowtes the Owr of pryme  
 whanne this they Aspiden thiike tyme ; 312  
 and In the vessel was A fair Old Man,  
 As thei that tyme behelden than.  
 " Now, behold," quod the Messenger tho,  
 " I hope goode tydynges ben Comen vs to, 316  
 For here is Aryved An Old Man  
 that som Comfort tellen vs kan."
- thanne Of the Roch down gonne they go,  
 and this good Man Comen they vnto ; 320  
 thanne whanne they gonne this good man Aspye,  
 An Old Awneyel Man he was Otterlye ;  
 but ȝit Al this not withstondyng  
 he was a fair Man with Owten lesyng. 324  
 And Anon As they hym Sye,  
 they hym gretten ful Curteislye ;  
 And he hem ȝald here Grettyng  
 Ryht ful Onestly and ful plesyng, 328  
 and hem Axede Ryht Anon  
 ' how Into þat place they weren gon.'  
 And they hym Answeryd Anon Ryht,  
 ' that be adversite thedir weren they dyht, 332  
 Fer from Men, and from vytaille,  
 that In poynt Of deth they weren saunȝ faille ;

that he would  
send them some  
comfort.

A fair little ship  
comes to the  
island,

with an old man  
in it,

old, but fair,

who asks how  
they came there.

For but ȝif god do hem Som socour,  
 we ben not Able to lyven On Owre;  
 And ȝif he wele to vs his Counseyl sende,  
 thanne ben we seker of An Ende,  
 that we scholen Ascapen heyl & Sownd  
 As Ewere we wenten on Ony grownd.' 340

They tell him of  
 their trouble.

Whanne the goode man herde hem thus seyn,  
 "Forsothe, sires," quod he, "and In Certeyn

And ȝe holden Alwey this Creawnce  
 Stedfastly with-owten variaunce, 344

He bids them hold  
 fast their faith,

Owt of this yl I schal ȝow don brynge  
 ȝif ȝe In ȝowre feyth han non varyenge;

For trosteth me wel verraylye,

that he wil not ȝow forȝeten sekerlye;

348 and they shall not  
 be forgotten.

Ne non that hym don Ony Servyse

he wil not forȝeten In non wyse."

"Ha, Sire," quod this damysele tho,

"I beleve þat trowthe ȝe sein me vnto;

352 The damsel says  
 they have been a  
 long time waiting  
 for help.

but, sire, and we longe dwellen here,

we scholen thanne dyen Al In fere;

For Sekir, oþer sustenaunce haven we non

but the Eyr, the See, and Roch Of ston." 356

"ȝe, damysele," quod this goode Man,

"ȝit have thou non drede not for than;

For forȝeten scholen ȝe not be

And ȝe welen han hym In Memore, 360

that non Maner of thing ne wil forȝete,

Nethir his Servauntes he Wil not lete."

"Now, swete Sire," quod on of these men tho,

"So telle vs on thyng Er that ȝe go." 364

"let se, sey on," quod this good Man,

"And I schal tellen what that I kan."

"Sire, Abowtes the hygh Mydnyht

here hadden we a wondirful syht: 368

Then they tell the  
 old man

To vs here Cam A Merveillous wylt,

and seide 'that he was a Man of Myht,'

- and seide that for vs I-Comen he was,  
 vs for to bryngen Owt of this plas, 372  
 and vs to Saven from Alle peryl,  
 And Sownd to bryngen vs owt of þis Exyl,  
 & therto A man Of gret power,  
 and that his lordschepe lasted bothe fer & ner ; 376  
 More Ouer therto, A wondirful Name,  
 of the visit of the 'The wyse Serpent,' A Man of fame ;  
 wise serpent, therto he was the leythest Man  
 that on Creature Myhte loke vppon ; 380  
 and they want to And for that Cause we desiren wel sore  
 know who he was. To weten what Man that it wore."
- "Of hym I kan 3ow ful wel telle,  
 And of his Condiciouns I kan 3ow spelle : 384  
 vndirstondith what I schal Seye :  
 'It is the devil It is Mannes disceyvour Sekerlye ;  
 himself; And with his coniettyng & his falsnesse  
 Al day men bryngeth he In distresse ; 388  
 that han goddis semblaunce & his kynde,  
 hem forto Spillen, that is his Mynde.  
 but, Seris, 3it More I schal 3ow telle,  
 It was the verray Serpent of helle 392  
 that Cam forto vysyten here 3ow,  
 and seide that he cam for 3owre prow ;  
 but feythfully now trosteth to Me,  
 And 3e In his vessel hadde I-be, 396  
 In-to the Se he scholde 3ow han Cast,  
 And there 3ow drenched Anon In hast ;  
 for the ship was For 3e wenden A schipe that it hadde be,  
 one of his spirits, but it nas not So ful Sekerle ; 400  
 but Anothir schrewed Enemy it was,  
 On of his Mynestres In that plas,  
 on which he rode ; where vppon that Enemy Rod  
 Also longe As here with 3ow Abod ; 404  
 and if you had therefore, and with hym hadden 3e gon,  
 gone, you had all 3e hadde ben persched Everychon ;  
 perisht."



For he is of so fals beheste  
—As wel to the leste as to the Meste— 408

For 3ow Into peynes scholde he han browht,  
For oper Socour Cowde he don 3ow nowht.  
Now I have 3ow told In Al degre  
Of that Enemy, & what is he ; 412

therefore beth war In Alle Manere  
3if ony More he Come to vysiten 3ow here ;  
And beth war þat he disceyve 3ow nowht,  
Ne for non thing chonge not 3owre thowht." 416

"Ha, Sire, 3it," quod this damysele tho,  
"Telleth me on thing Er that 3e go."  
"Gladlich, Sey on," quod this good Man,  
"I schal 3ow telle Al that I kan." 420

"Sire, owt of this Roche scholde we Euere go,  
Owther ohy Man to helpen vs Comen vnto."

"3e," quod this good man ryht Anon,  
"Owt of this Roche scholen 3e gon,  
and here not longe forto Abyde 424

The damsel asks  
if they shall ever  
leave the rock ?

He says, they  
shall, if they keep  
their faith.

3if 3e ben stedfast In Eche tyde,  
and defenden 3ow from þ<sup>e</sup> first Enemy  
That to 3ow wile Comen wel Sotely ; 428

but beth Always of stedfast creaunce  
Inne hym that is non variaunce,  
And he hens will thanne 3ow brynge  
3if 3e dwellyn stille In good levenge." 432

Anon As he this word hadde Seyd,  
he was Agon with-Inne A breyd,  
that Nether hym ne his vessel  
Ne Cowden they Sen neuere a del ; 436

The old man and  
his ship vanish,

but the grettest swetnesse that Evere was,  
with hem there lefte In that plas,  
As thowh Alle worldly Spycerye  
Amongs hem hadde ben trewelye. 440

leaving a perfume  
behind him.

Than gonne they to-gederis to speken Anon  
Of the good man that from hem was gon,

And seiden that greth Comforted they were  
 thorw the goode wordis that he spak there. 444  
 The damsel says  
 her hunger is all  
 gone,  
 "In feith," quod the damysele tho,  
 "Alle my Sorwe and kare it is a-go;  
 and Of on thing I do 3ow behete,  
 Thowgh In Al this world were there non Mete, 448  
 So with his wordis fulfild I am  
 that he to me seide whanne he Cam;  
 For Anon as I loked hym vppon,  
 Myn hunger and thurst was A-gon, 452  
 and Al my deseise tho Everydel;  
 And perfore I beleve Ryht wel  
 that this Is he of whom 3e spelle,  
 Jesus Crist, kyng of Erthe and helle, 456  
 and she thinks it  
 must have been  
 Jesus Christ,  
 or one of his  
 ministers.  
 Other Elles On of his Seriaun3e  
 that hider Cam vs to Avaunce."  
 thanne seiden the Messengeris tho,  
 "they ne wiste how it myhte go, 460  
 but that it were goddis sonde  
 To Maken hem fre that weren bonde;  
 For now, after this grete drede,  
 Comfort we han In this Stede; 464  
 and as Mochel as of the ferste we weren Agast  
 this good man vs hath comforted In hast."  
 Thus Al that dai they gonne to speke  
 Of thiike good Man So lowly & Meke, 468  
 and seiden hem was happed good Aventure  
 Of tho tydynges that weren so sure;  
 So that Al day Abyden they there  
 Tyl it gan to dirken Everywhere. 472  
 and whanne to the Even it was comen Ageyn,  
 A3en vpe to þ<sup>e</sup> Roche they wenten Certeyn,  
 and wenten A3en to the same place  
 There As Ipocras I-beryed wace: 476  
 So there Alle thre they gonne hem Reste  
 In swich place as that hem liked beste.

So whanne it was abowtes Midnyht,  
 the Messengeres Slepten, I the plyht ; 480  
 but the damysele Al wakyng was but the damsel  
 cannot sleep,

At theke tyme, so was hire gras ;  
 For Evere sche lay, & hire bethowhte  
 how þat Alle this thing ben Mowhte 484  
 As towching here deliuerance,

In what Manere schold ben here chaunce.

& as sche thus In thenkenge þere lay,  
 hire þowhte sche herde A wondir fray 488 and hears a fray,  
 and a cry,

And A wondir despetows Cry,  
 so þat sche was A-ferd ful Sekerly,  
 for sche thowhte þat Cry was hire Ner.  
 and Anon vpward sche dressede here ther, 492  
 and heyere on þ<sup>e</sup> Roche gan sche to go,  
 Forto weten ho there was tho ;

For owther man owþer wommanne  
 It was that so ferde thanne. 496

and whanne vpon the Roch sche was An hy,  
 thanne say sche Atte Roches banke trewly  
 wondir gret lyht þere In the see, sees a light in the  
 see, 500  
 where-offen sche wondred what it myhte be.

And whanne sche hadde thus I-do,  
 and to the Messengeris gan sche to go, and calls the  
 messengers.  
 and faste vpon hem sche gan to Calle,  
 and tolde hem what Aventure was befallle, 504  
 'how that to hem was comen there

Wondir gret lyht In qweynte Manere ;'  
 thanne down of the Roch wenten they Alle thre  
 Forto weten what it myhte be. 508

and whanne down they weren comen Echon,  
 A wondir fair schip behelden they Anon,  
 and In Maner as of Manye torches lyht,  
 —Al thus it Semede there to here siht,— 512  
 and ful of Richesse hem thouhte it was,  
 The worthiest that myhte ben In ony plas ;

- with a fair lady in  
it, and there Inne was A fayr damysele  
that to hem semede bothe swete & lele; 516  
And gret lust they hadden hire to beholde,  
[leaf 50] To hem semed sche so fair Many folde.  
And whanne they hire Gonnen to Se,  
Anon they hire gretten Alle thre; 520  
And sche hem 3ald here gretying tho  
In swich A Manere As sche cowde do.  
who asks how  
they got there? thanne Axede sche of hem Anon,  
'how In to that place that they weren gon.' 524  
thanne answerid they sone A-geyn,  
'be wondirful Aventures, In Certeyn;  
and here Abiden Nedis we Mote  
til som Adventure come, Oþer som bote.' 528  
"Certes," quod the damysele of þ<sup>e</sup> schipe tho,  
"hard Adventure is Comenge 3ow to,  
For hens be 3e neuere lik to gon  
In helthe of body, of flesch, ne bon; 532  
for 3e ben so fer from Eche Contre,  
Supposing to non Man that here 3e be;  
but Neuertheles 3it not for than  
(In as moche that 3e han semblaunce of Man,) 536  
and offers to take  
them with her, of 3ow I haue now ful gret pyte;  
and 3if 3e welen, 3e scholen gon with Me,  
and Into Sauf place with me scholen 3e go  
if they will do her  
commands. 3if myn Comandement welen 3e do; 540  
and I wele Axen 3ow non Other thing  
but as Alle men to me don þat ben lyveng."  
They say they  
will do anything  
reasonable. and they seiden that 'with good wille  
hire Comandement wolden they fulfille 544  
3if it to hem semede thing Resonable,  
and that to hem it Myhte ben profitable.  
thanne spak þ<sup>e</sup> damysele of the schip Anon,  
"I schal 3ow tellen what 3e scholen don : 548  
She tells them she  
is the Lady of  
Athens, But ferst I do you to vndirstonde  
that I am Lady of Atenys Londe,

And Myn is holiche al that Contre—

bothe Castel & town, lond & See— 552

so that I knowe wel In Myn Entent,

that In Al this world here present

Nes non so Riche Man ne womman,

Sekerly, As Reherse the now i Can. 556

therto I am the wisest Creature

that In this world is, I the Ensure ;

the richest and  
wisest of  
creatures,

For Alle thing that In the world is don,

I hit knowe thanne Riht Anon ; 560

And 3if Ony peple In Angwisch be,

I hem Owt brynge ful Certainle ;

and whanne they ben In peryl of ded,

thanne I hem socoure In that sted ; 564

thus Alle that Evere that homage will me do,

Riht Anon Socour I sende hem to.

This thing I sey to 3ow now here,—

3if 3e welen don In this Manere,

568 and if they will do  
her homage,

And homage here me forto don,

In to my schipe I schal 3ow taken Anon,

she will take them  
to a fair place.

and leden 3ow thanne In-to swich A place

that is ful of ioie and ful of grace.”

572

and whanne they herden hire thus speke,

Eche to oþer here hertes gonnen breke,

and Axeden Cownceyl of this thyng,

what were best fore here leveng.

576

They take counsel  
together,

“be my trowthe,” quod the ton Messengere,

“And it be As sche telleth vs here,

and therto and sche be of oure lay,

we scholen hire worschepen this ylke day ;

580

and with here thanne wele we go

Into what Contre she wele leden vs to ;

but 3if of Anothir lay that sche be,

we wilen hire forsaken Sekerle ;

584

for owre Creauunce sche wolde don vs to reneye,

and to beleven On hire fals feye ;”

for that was the most thing In here thowht,  
 that here Creaunce forsaken wolden they nowht. 588  
 and ask her what her faith is, thanne Axeden they hire In the schipe thanne,  
 "Of what Creaunce ben 3e," seiden they, "wommanne,  
 and what with vs 3e wolden don,  
 and we to 3oure homage consenten Anon?" 592  
 "that schal I 3ow seyn with-Inne wordis fewe,  
 Al myn purpos vppon A rewe :  
 Ferst I schal 3ow tellen At this tyme  
 She is a Paynim, that I am Ryht A worthy Paynyme, 596  
 The Richest that is In Al that lond,  
 As I do 3ow here to vndirstond ;  
 and wishes to take them to her coun-  
 try. and 3if that homage 3e welen me do,  
 with me Into þat Contre scholen 3e go." 600  
 "In feyth, damysele," quod the ton Messengere,  
 "sethen we knowen so mochel of 3ow here,  
 that 3e be not of Oure Creaunce,  
 They refuse to go with her we 3ow forsaken with Owten variaunce ; 604  
 also we forsaken 3oure Compemye,  
 For 3e mowun not socouren vs trewlye."  
 "Thanne," quod þ<sup>e</sup> damysele of þ<sup>e</sup> schipe tho,  
 3if it so be that I from 3ow go, 608  
 Neuere geten 3e helpe ne Socour  
 3ow to bryngen owt of this langour ;  
 For 3e ben so fer from Eche contre,  
 that here for hongre scholen deyen 3e." 612  
 thanne answered they Anon Ageyn,  
 "that lever they hadden to deyen certeyn  
 for they would rather die, than go in her company. thanne to gon In hire compemye ;  
 here only god to wraththen Sekerlye, 616  
 hos lawe & hos Creaunce  
 we welen kepen with Owten variaunce."  
 "O, Cursed kaytyves," quod this damysele th  
 "what Ese doth 3owre Creaunce 3ow to, 620  
 Oper the Cristendom that 3e han take ?  
 For sethen han 3e ben In wo & wrake ;

'Oh cursed  
caitiffs,' says the  
damsel,

'your faith has  
only brought you  
trouble.'

and sethen 3e leften 3oure first lay  
 3e han had Sorwen Inowh Eche day, 624  
 and In peyne & travaille han 3e be,  
 and so scholen 3e Contenwen sikerle."

"Of travaylle," quod the ton Messengere,  
 "we taken non charge, non of vs here ; 628  
 For of Travaille Ensample han we  
 Of Iesus that be-Cam Man Erthle,

'We do not mind  
 that, following  
 the example of  
 Christ.'

For he was nevere with owten travaille  
 vs A3en to biggen Saun3 faille ; 632  
 for he travailled tyl he was ded,  
 Man-kynde to byen from th<sup>e</sup> qwed.

Therefore, 3if we his Servauntes wilen be,  
 thanne ne3er of peyne ne travaille ne rekken we ; 636

In this world to suffren Alle Manere distresse,  
 In hevене forto haven Joye that is Endelesse ;  
 And for this cause damysele, Sekerly,  
 vs ne Rekketh to travaylle bodyly ; 640

for travaille owre lord scheweth to vs,  
 whiche that is Maryes sone, Jesus."

And whanne sche herde hem thus Answere,  
 Anon to wraththen sche gan hire there ; 644

"3e cursed Caytyves, now wel I se  
 that In sorwe it liketh 3ow forto be  
 More thanne In Ese, Other In Reste,  
 thus semeth Me it liketh 3ow beste ; 648  
 therfore hens now wyle I go,

She says, 'if you  
 like sorrow best,

And leven 3ow here In peyne & wo,  
 For of non man here geten 3e socour,  
 So scholen 3e deyen In wo and langour ; 652  
 and thanne the bryddes of the Eyr  
 To 3oure bodyes scholen repeyr."

I leave you to die  
 of hunger ;'

So wente sche thens thanne Anon,  
 and forth Into the see gan sche gon, 656  
 and they Aftir hire lokeden there,  
 but sche was vanschēd I qweynt Manere.

then she vanishes.

Thanne Anon torned they vp Ageyn  
 They sleep in To ypocras hows In Certeyn, 660  
 Ypocras's house.  
 And there slepten Alle thre *with* owten dowte  
 Tyl on the Morwe they myhten sen hem Abowte.  
 and on the Morwe, whan it was pryme,  
 they Awoken Alle thre thanne In good tyme, 664  
 and thanne vpwardis they gonnen hem dresce,  
 and In god they putten here Sekernesse,  
 knelyng a-down vppon here kne  
 Into the Estward ful Sekerle ; 668  
 and there they Maden here preyere  
 The next day they To Jesus Cryst so leef an dere,  
 again pray to  
 Christ,  
 ' that he wolde of his grete Mercy  
 hem Comfort to senden hastely, 672  
 not to forget them.  
 and that he wolde not hem forgete  
 there to dyen for fawt of Mete ;  
 but As the fadyr Socoureth the child,  
 so do 3e vs, goode lord, bothe mek & myld.' 676  
 and whanne they hadden Mad here preyere,  
 Estward Azens the sonne lokeden they there  
 Ful fer Abrod Into the Se ;  
 A lytel thing there thowhte thanne syen hee, 680  
 but from hem It was so fer  
 that they ne Cowde knowen In non Maner  
 What it was, ne what it Myhte be,  
 Til Abowtes Midday Sekerle ; 684  
 be that tyme it was to hem comen so ny,  
 that they hadden knoweng sekerly  
 that a lytel vessel thanne it was,  
 A little vessel comes to the rock,  
 whiche thedir was comen In to þat plas, 688  
 and to the Roche there it dyde Applye ;  
 and they hem down hyede ful hastelye  
 forto Sen what thing it were  
 And what thing *per* Inne was there. 692  
 and whanne they weren tho comen Adown,  
 Abowtes hem they loked In-virown,



And behelden this vessel Every del ;  
 and there Inne An Old man bothe fair & lel ; 696 with an old man,  
 and with hym browhte In Compene  
 A lyown that lokede ful Egerlye,— and a lion in it,  
 and it was the same lyown  
 that to fore tyme was with Celidoine, 700 being Celidoine's  
 and Also the Same vessel old ship and lion.  
 That celidoine in wente Every del.  
 and whanne they behelden this trewly,  
 Eche on other lokede ful ferfully ; 704  
 For gret wonder they hadden tho  
 how that faire man with þ<sup>e</sup> lyown dorste go. They wonder how  
 thanne Axede hem this olde Man Anon, the man dares go  
 'how they Into that contre weren gon.' 708 with the lion.  
 they hym Answerid Anon a-geyn,  
 'that be goddis wille it was, Certeyn ;  
 and whanne that Goddis wille it were,  
 Owt of that Roche scholden they gon there." 712  
 "Certein," quod this old Man tho,  
 "And 3e with me welen now go He offers to take  
 In this vessel with this lyown, them  
 I schal 3ow socoure Al & Som. 716  
 For his love that 3e Calangen 3oure lord  
 I schal 3ow socowren At on word,  
 and 3ow leden Into Swich A place  
 (thorwh helpe & thoruh goddis grase) 720  
 there as kyng Mordreins scholen 3e fynde,  
 and sire Nasciens that knyht so kynde, to find Mordreins  
 for whom 3e forsoken 3oure Own londe, and Nasciens.  
 hym forto seken, As I vndirstond." 724  
 whanne this word thanne they herde,  
 As Ioyful Men thanne they ferde :  
 "A, Sire, now knowen we Ryht wel  
 that bothe Owre lord & 3owre 3e knowen Eche del. 728  
 Now, goode sire, that 3e welen vs telle  
 In what Maner with owre lordis befelle,

They are de-  
lighted,

- sethen 3e knowen where they be ;  
 and ask where their master is ? Now, good sire, that 3e wolen telle Me 732  
 whethir that they ben hol & Sownd,  
 oper owht lyveng Aboven the grownd."  
 "I am swich a Man As 3e se,  
 but I trowe pat 3e knowen not Me ; 736  
 for I am other Wyse than 3e suppose here,  
 A Man Merveillous In other Manere ;  
 For I kan tellen 3ow Every del  
 how with 3oure lordis it stont ful wel. 740  
 King Mordreins and Nasclens are in a ship at sea, and they must go in this vessel to find them.  
 the Kyng Mordreyns and Nascyens now be  
 In a schipe A Myddis of the See ;  
 And 3if that Evere 3e welen hem speke,  
 Into this vessel thanne Mosten 3e Reke, 744  
 And I 3ow Sekerlye schal Cowndeye  
 Tyl that 3e to hem comen trewelye."  
 "Syre, there offen we thanken 3ow hyly,  
 with Alle Owre hertes ful stedfastly." 748  
 "this to 3ow thus schal I do,"  
 Seide this good man to hem tho.  
 "thanne Entren, Sire, gladly scholde we,  
 They are afraid of the lion, but 3if for drede of the lyown it be, 752  
 which is so gret & so Merveylous,  
 And to Owre lokyng so dispetous."  
 "Thanne Sekerly, now Semeth me,  
 but 3if from this Roch that 3e fle, 756  
 I suppose that 3e don gret folye ;  
 For no More Into this partye  
 Schal neuere man Comen 3ow to socoure,  
 Nether 3ow to bryngen owt of langoure ; 760  
 Therefore wolde I with good wille  
 that 3e this vessel Entred vntylle,  
 and in this Roche that 3e leven me.  
 and ful wel weteth In Certeinte 764  
 that I have don More than this  
 For Man to fore tyme with-owten Mis :
- but the old man says, if they go in the ship, he will stay in the island.

Now Entreth here Into my plas Anon,  
and for þow Into the Roche shal I gon." 768

Thanne Cam this good man Owt of þ<sup>e</sup> vessel,  
and þ<sup>e</sup> Messengeris Entred faire & wel ; They go into the  
ship,  
and with hem there that faire May  
that Only god worschepyd Every day. 772

Thanne seide this goodman to that Maydo  
Ful swete wordis ; & thus he sayde,  
" Mayden, gif thou hast lost A kyng,  
And thy fadyr thorwh his begetyng ; 776  
Al though that he were here Kyng Erthly,  
Now hast þow to þi fadyr A kyng that is heavenly,  
whiche that is kyng of alle kyngge,  
and owt of Alle Sorwes þ<sup>e</sup> to brynge, 780  
and Ek Owt of the develis powste  
where Inne þat thou hast longe I-be."  
" Sire," quod this Maide, " this schal I do,  
and Into port salw thou wilt bryngen me to." 784  
thus Into the vessel Entred they Echon,  
And this good man to the Roch gan gon.

So thanne Cam þere bothe wynd & wedrynge,  
and fer Into the See it gan hem brynge ; 788  
þo that with Inne a lytel while  
they syen Neþer Roch, lond, ne ylle.

Thus Al that day and Al that Nyht  
To forþ þ<sup>e</sup> wynd they seileden owt Ryht, 792  
For there flewh neuere so swyftly bryd

As thyke tyde was hem betyd ;  
and Ek the secunde day Also, for two days and  
nights,  
And the Nyht folwenge Ek þerto. 796

and vpon the Morwe, the Owre pryme,  
They loked forth Into the see be tyme ;  
and thanne In the See gonne they to kenne  
the same schipe that weren In these Menne : 800  
Mordrayns, Nasciens, and Celidoyne in fere,  
Alle In that Schipe weren they there.

till they reach the  
ship of Mordreins,  
Nasciens, and  
Celidoyne,

- And whanne to-gederis they weren so Ny  
 that Eche Myhte Other knowen trewly, 804  
 Faste to-gederis tho they grette  
 Whanne bothe Schepis to gederis weren Mette.  
 And whanne they weren Entred Echon,  
 and go into it. Ful faste to-gederis Ronnen they Anon, 808  
 And Eche gan Other forto Embrace,  
 and Faste to kyssen In that place.  
 thanne Anon as that Entred they were,  
 Bothen Messengeris and the damysele there, 812  
 Then the little ship goes away. the lytel vessel wente with þ<sup>e</sup> lyown as faste Away  
 As Ewere flew swalwe In the someris day ;  
 So that with-Inne A lytel throwe  
 Nethir vessel, ne lyow[n], myhten they knowe. 816  
 Nasciens asks how they came from home, Thanne Axede Nasciens Of the Messengeris tho  
 what Cawsed hem from home forto go.  
 Thanne tolden they hym Al In fere,  
 ‘In what manere that they persched were, 820  
 and how on a Roch they Aryven that stownde  
 where As Ypoceras tombe they fownde ;  
 and they wenden to han ben ded,  
 Ne hadde an Olde Man ne ben In þat sted, 824  
 That Neuere to fore we ne hym Syen, ne knewe ;  
 So sore vppon vs thanne gan he to Rewe,  
 That owt Of the Roch he dyde vs gon,  
 and there he for vs lefte Al Alon. 828  
 and 3it seide he that More for man hadde he do  
 Thanne At that tyme to vs dyde he tho :  
 3it More tolde he vs In Certeyn  
 and they tell him their story. where that we scholden fynden 3ow pleyn, 832  
 Alle thre In On Schipe In Compene, y  
 Alle heyl & Sownd ful Sekerlye.’  
 “Now sothly,” quod sire Nasciens tho,  
 “wel wiste þat good man what he hadde to do ; 836  
 Nasciens makes them welcome, And to vs ful welcome 3e be,  
 For we ben glad of 3oure Compene y :

Lo, Sethen that Alle departyd we were  
 Into dyvers londes Every where, 840  
 And to fulfillen his Comandement  
 Now Altogederis we ben present.

lo, this is the grete lord Above,  
 That vs hath schewed so moche love ; 844  
 let vs hym thanken with Alle oure Myht,  
 That Glorious Lord, As it is Ryht." and gives thanks  
 to God.

Thanne Axede he Of the damysele tho,  
 'Owt of what Contre that sche cam fro, 848  
 And how with the Messengeris she gan to Mete.'  
 Al sche hym tolde Er sche wolde lete,  
 and of what lond sche was I-bore, The damsel tells  
 her story.,  
 and hos dowhter, As I Rehersed before. 852

Thanne gan Nasciens forto Refreyne  
 Of thike Messengeris In Certeyne  
 Of his Soster and Of his wyf,  
 whethir they hadden helthe and lyf. 856  
 thanne Answerid the Messengeris tho,  
 "Sire, In good hele ben they bothe two ;  
 But Abasched sore they be,  
 For of 3ow they ne haven non Certeynte." 860

"ha, worthy Lord," quod Mordrayns the kyng,  
 "It were to Me a Joyful tydyng  
 and I wyste how fer In the Se I were,  
 Owther Ny Ony lond In Ony Manere." 864

"3e, Sire," quod Nasciens to the Kyng,  
 "Therefore Make 3e non Morneng ;  
 For be his wille it Moste ben do  
 As hit hath ben Al hiderto ; 868

and whanne it is plesing to God Oure Kynge,  
 Into Owre Owne Contre he wele vs brynge ;  
 Therfore to hym let vs now preye,  
 and leven that Mater that we of seye." 872

Thus to-gederis God his Servauntes browhte,  
 that Nethir of Other ne wiste nowhte ;

For Into diuers Contres departed they were,  
and, lo, thoruhe his Miht, Azen to-Gederis weren they  
pere. 876

## CHAPTER XXXVIII.

A Priest clad in white comes walking on the sea (p. 65); with the sign of the Cross he cures Nasciens of his wound (p. 66), and says that Christ will take Joseph and Josephes and their Company into Great Britain, all walking on the sea (p. 67). A ship comes up to them, and the Priest orders Celidoyne on board of it (p. 67-8). They reach Mordreins's Castle, Barne, while the inmates are asleep, rouse them, and are received with great joy (p. 68-9). Next day the Barons near arrive; and then the Queen (p. 69). Messengers are sent out after Nasciens's Queen Flegentyne, and find her in the realm of Meetyde (p. 70). She comes to her husband in Sarras; but is distressed at not finding Celidoyne, till his Adventures are told her (p. 70). King Label's daughter (who was afterwards Celidoyne's wife) is christened; as "Myn Sire Robert Boroun" tells us, who translated this story from the Latin of the hermit to whom God gave it (p. 70-1). Nasciens can hear nothing of where Celidoyne is (p. 71), gets anxious about it, and prays God to let him go into the strange land where he has been told his household shall multiply (p. 72). So Christ sends him a Vision, and tells him to arise and go to the sea, enter a ship, and follow whatever he sees there (p. 72-3). He gets a good horse, and rides off (p. 73). His wife Flegentyne is distressed at this, and the Barons disperse in search of Nasciens (p. 74). One of them, Nabor (a cruel and felonous old man of seventy), tracks him by the nails in his horse's feet, rides 70 miles after him in one day (p. 74), and finds him utterly exhausted by a battle with the giant Fereyn (p. 75), whom Nabor kills, and then insists on Nasciens's returning home (p. 76). Nasciens refuses; Nabor drags him to the ground (p. 77-8), and draws his sword to kill him, but is struck dead for such unknighly conduct to his liege lord (p. 79-80). Then comes up Nasciens's friend, the Lord of Tarabel (p. 80), and says that Nabor well deserved his death (p. 81); whereupon a voice from heaven rebukes him for judging another when he had himself killed his own father for the sake of his inheritance (p. 81); and the Lord of Tarabel is thereupon struck dead by a thunderbolt (p. 82). A monk comes and advises Nasciens to bury all the three corpses in three Tombs, and carve their story on them as a warning of God's vengeance (p. 83). Nasciens sends messengers to his wife Flegentyne begging her to have this done; and the bodies are put into the earth with many tears and sore weeping (p. 83-4).

Thus twey nyhtes to-gederis Abyden they,

As here Reherseth now this Story,

And vppon the thridde Nyht

The Mone be-gan to schynen wel bryht,

and the See bothe Mek and stable it was,

and with the wynd they seileden A fair pas.

and Abowtes the hye Myd Nyht,

Of a fair Castel they hadden a syht,

of wheche the name, Barne I-clepid it was,

That Mordrayns sone Owhte In that plas,

In the Ottrest partye of his Owne lond

Toward the see, as I vndirstond.

The third night

4

they get a fair  
wind,

8

and get near the  
Castle Barne be-  
longing to Mor-  
dreins's son.

12

And whanne so Nygh that they were,

and that Castel they knewen wel there,

They blesseden the Kyng of hevene Anon,

And worschepis they 3even hym Everichon,

'that he hem thedir browhte In Savfte

From Alle Maner perylles In Eche degre ;

And that they hadden desired so sore,

to the lond thanne that they comen thore,

So that they ne failleden In non degre,

but Evene to port salw tho comen hee.'

16

They give thanks  
for their safe  
arrival.

20

Thanne After hem they loked Ageyn,

and they syen vppon the se Comen ful pleyn

In Manere of A prest I-clothed In whit,

tho As hem Semede, swich was his Abyt ;

And Al drye to hem he Cam vppon the see,

As Alle they it syen ful verraylle ;

and as faste vppon the see wente he

As Evere fowl with wenges Myhte fle,

So that the Schip he Overtok Anon

where As Inne they weren Everichon,

Thanne In goddis Name he hem grette,

and they hym thanked, and not ne lette ;

but Alle Abasched sore weren they there,

Lest that it here Enemy tho were

24

A priest, clothed  
in white,

28

comes over the  
sea,

32

36

whereat they are  
afraid it is the  
devil.

hem forto bryngen Owt of here creaunce,  
whiche browhte here hertes inne gret dowtaunce.

Thanne be-spak this good Man tho,  
"Lordynges, Abasche 3ow not So, 40

He comes for no  
evil, but to heal  
Nasciens's wound,

For As fore non Evel I Come to 3ow,  
but bothe for 3owre profyt and 3owre prow."

Thanne seide this man to Nasciens tho,  
"Be the grete Maister I am Sente the vnto, 44

There as thou art hurt be thy desert,  
The hol to Maken Openly & Apert;  
and therfore Anon Aproche pou hider to Me,  
For by me hol now schalt thou be." 48

whanne that Naseyens herde hym thus seye,  
Anon to the Schippys bord he gan to Aplye,  
and knelyd down Anon vppon his kne  
To hym be whom he scholde keuered be. 52

by making the  
sign of the cross  
over him.

Anon this Man lifte vpe his hond,  
and the signe of the Croys Made, As I vndirstond,  
And there Sire Nasciens he gan to blesse;  
and Al hol he was In Sekernesse 56  
As Evere he was Ony tyme before,  
heillere and lyhtere thanne thowhte hym thore.

"ARys vp, Nasciens," quod this good Man,  
"and worschepe thy god In what thou kan." 60

whanne Nasciens knew that he hol was  
Be the signacle of þ<sup>e</sup> Man In that plas,  
Thanne knelid Nasciens tho down Ageyn,  
And to this goodman thus gan to seyn, 64

Nasciens asks  
who he is?

"Ha: thou holy Man & holy persone,  
Now for Charite telle me here Anone  
how thou Mihtest gon vppon the See  
That there Confownded not weren 3e." 68

(The French text  
says Hermione.)

"Nasciens," quod this good Man tho,  
"That schal I tellen the Er that I go.

He is the man to  
whom Nasciens  
built a church,

wete thou wel that I am he  
Of whom that thou In thy Maister Cyte 72



- A Chirche of hym that thou dost Make ;  
 hider to the Come I now for his sake ;  
 and thus the grete Maister sente me to the  
 That thin helthe I scholde be, 76 and has been sent  
to warn him not  
to sin again,
- And from Adversite the to defende,  
 And that to goddis Comandementes þou Attende ;  
 3if þou wilt his love haven In Ony wyse,  
 that thou do non fals Sacrefice. 80
- herkene to me now, I the Rede,  
 what Maner of thing I shal the bede,  
 that from this tyme forward wele he kepen the  
 From Alle Aventures, ful syker thou be. 84 and he will be kept  
from harm.
- For Al so strong he is therto  
 As vppon the See to Maken Me go,  
 And vppon þ<sup>e</sup> wete Se to Maken my weye  
 with-Owten Confowndyng, As I the seye. 88
- So lyhtly schal Iosepe of Barithmathie,  
 and Josephes the ferste Cristen bischope sekerlye,  
 and with hym his peple Also, Joseph of Arima-  
thea, with Joseph  
and his company,
- Alle Bare On the Se scholen they go ; 92  
 with-owten Schipe owther Ony Oþer thyng  
 Into Grete Breteigne Crist doth hem bryng.  
 For it is the grete lordis wille,  
 Of his ligne Breteyne to fulfille." 96 are going to  
Britain.
- And whiles they Spoken thus In fere,  
 They Syen A vessel In the se Comen there,  
 And towardis hem it cam ful faste  
 Til bord on bord hit Cam Atte laste, 100 Another ship  
comes into coll-  
sion with Mor-  
dreins's, but is  
empty.
- And to-Gederis they smeten so sore  
 that they wenden han persched thore ;  
 but with-Inne now thing there nas  
 That they cowden Aspien In that plas. 104
- thanne bespak this good Man Certeyne  
 Anon Ryht there to Celidoyne,  
 "Now, faire child, ARys vpe here,  
 and In this Schipe that thou were ; 108

- and go As Aventure wil the lede :  
do, faire Child, now as I the bede ;  
For thus the sente to seyne be Me  
the grete lord inne maieste, 112  
which that deleuered [the] from Calafere,  
Owt of his presown and his powere.”
- Anon As this Child herd hym seyn so,  
Owt of the grete Schipe he gan to go 116  
In to that lytel vessel Anon,  
And betawht hem God Everichon.  
And thus sone As he Entred he was,  
As Swiftly As sonne Entreth thoruh glas 120  
I-past he was Owt of here Syht,  
that they non lengere sen hym ne Myht.  
thanne whanze Nasciens beheld Al this,  
For so Abasched he was Iwis, 124  
Thanne seide this good man to Nasciens there  
“ Abasche the not, Sire, In non Manere,  
For thy sone here-Aftir Schalt thou se  
bothe heyl and qwert In alle degre ; 128  
In that lond that god hath behoten the & thyne,  
There schalt thou hym Sen ful wel afyne.  
Now forth to thy contre that thou go,  
To thy wyf and to thy Meyne Al-so ; 132  
For this is goddis Comandement  
that I the Seye now verrament.”
- Thanne this Goodman Anon from hem paste  
that they ne wiste where he be-Cam In haste ; 136  
and thus sone Alle Sawf Aryved they were  
vndir the Castel gate tho there,  
so Ny, that Alle tho þat weren In the Castel  
Myht han herd hem wondirly well 140  
But that Alle On Slepe they were,  
So that kyng Mordreins Cride lowde there,  
and Seyde, “ Opene 3e the 3ates Anon,  
and leteth 3oure lordes here Inne to gon.” 144

Celidoyne is sent  
away in it,

and disappears  
out of their sight.

Hermione pro-  
mises Nasciens  
that he shall see  
his son again,

and then  
vanishes.

Mordreins rouses  
up the castle-folk,  
and tells them to  
let him in.

thanne they with-Inne Rysen vp ful faste,  
 And to the walles Ronnen in gret haste,  
 And Seiden, "sires, ho ben ȝe there  
 that Into this Castel wold Entren here?" 148

So longe the kyng to hem Spak,  
 That they hym Knewe with-Owten lak  
 that it was here Owne Kyng;  
 And faste bothe torches & tortys weren In lyhteng, 152

When the people  
 of the castle know  
 his voice, they  
 receive him with  
 great joy,

and with As gret Ioye Resceyved here kyng  
 As It hadde be God to here plesyng.  
 that Nyht gret worschepe the Kyng they don,  
 Al that Meyne Everychon, 156

For gret love that to hym they hadde  
 and ful sore for him weren they Adradde.  
 and whanne it was the day lyht,

Messengeres faste prekid, ho so gon Miht, 160  
 Abowtes In eche contre Rydyng,  
 Of the kyng & Nasciens to beren tydyng.

and send out mes-  
 sengers to carry  
 the news;

whanne the Barouns of that Contre  
 of Kyng Mordreyns knew Certeinte, 164

To that Castel prykeden they ful faste,  
 ful Manye Barowns, and In gret haste;  
 For Ioye the wepyng they maden there,  
 I trowe that neuere man say Ere; 168

there was bothe Mirthe, Ioye, & gret feste,  
 amonges tho barowns bothe lest and Meste.

and with-Inne the Seventhe day  
 to that Castel Cam the qwene In fay; 172

many people come  
 to meet him, and  
 his queen also.

and so gret Ioye of hire lord hadde sche thanne,  
 and of hire brothir that worthy Manne,  
 that non wyht with mowthe tellen ne Can  
 the Ioye that Made thike goode womman. 176

and whanne that Nasciens to Reste was gon,  
 thanne herde he tellen Ryht Anon

Nasciens hears his  
 wife, Flegentyne,  
 has gone to look  
 for him;

that his wyf owt of þat Rem was past,  
 hym forto seken with ful gret hast. 180

- thanne Messengeris sente he forth Anon,  
 hos[o] myhte fastere Ryden Other gon,  
 and not to stynten tyl sche were fownde,  
 where so they walked be ony grownde. 184
- he sends messen- So that the Messengeres forth they wente ;  
 gers after her,  
 who find her in and schortly to bryngen it to oure Entente,  
 the kingdom of Into the Rem of Meotyde  
 Meotyde, they Reden Er they wolden Abyde, 188  
 and with this lady Metten they thore ;  
 Ful Ioyful and glad weren they therfore.  
 and whanne of hire lord þat sche herde telle  
 that heyl he was I flesch & felle, 192  
 Anon sche Retorned hom Ageyn  
 as I 3ow telle here now In Certeyn. [lond—  
 and whanne sche was Entred Into Kyng Mordrayns  
 As this storie doth 3ow to vndirstond,— 196
- She rejoins her thanne fond sche hire lord, & Mordrayns þ<sup>e</sup> kyng,  
 husband in the In þ<sup>e</sup> Cite of Sarras with-Owten lesyng :  
 city of Sarras, thanne Of the Ioye that was hem be-twene,  
 No Man tho Cowde tellen, as I wene. 200
- but is distresst but whanne hire sone sche sawh not there,  
 that her son is Thanne wondirfully Chonged sche hire chere ;  
 not there, but thanne thorough the Kyng & hire lorde  
 they to hem Maden hire Acorde, 204  
 and tolden hire of Merveilles In ech degre,—  
 how that with Celidoyne it scholde be,  
 and what Aventures hym befelle,  
 Al this they tolden the lady vntylle. 208
- King Label's That same day that they to Sarras wente,  
 daughter is bap- Kyng labelis dowhter was cristened presente ;  
 tized, In the worschep of god & þ<sup>e</sup> qwene Mordrayn,  
 There was sche Cristened In Certeyn 212  
 be the handes of Petro that was thanne  
 I-Cownted for Ryht an holy Manne ;  
 And Ek Ioseps kynnes-man for sothe he was,  
 a blessed man holden In that plas ; 216

whiche damysele was sethen ful sekerlye  
 Celidoynes wif, as seith now this storye  
 . . that myn sire Robert Boroun here  
 From latyn Into frensch *translated* this Matere, 220  
 Next Aftyr that holy Ermyt  
 that god him Self hadde taken It.

[leaf 52.]  
 and was after-  
 wards Celidoynes  
 wife, as Robert  
 Boroun says, who  
 translated this  
 story from Latin  
 into French.

Ful gret Merveille Among these ladyes was  
 Of that fair Aventure, and Of that Gras, 224  
 that so be Goddis helpe this socour  
 hadden browht here lordis Owt of langour.  
 3it not-with-standyng for this fair Aventure,  
 Neuer the prowderen weren they, I the Enswre; 228  
 Ne the More bobaunce hadden In herte,  
 but to God 3oven preysenges, and not A-sterter,  
 For that socour he hadde hem sent  
 here lordis to sen with Eyen present. 232

Thanne ful fer senten they Abowte  
 To seken Iosephe with-owten dowte,  
 For they supposeden sekerlye  
 that Celidoyne *with* him was Otterlye, 236  
 but for non Man that Evere they sente  
 herden they non tydynges veramente,  
 and that Greved hem ful sore  
 that of hym herden they no more. 240

They send to seek  
 for Joseph of  
 Arimathen,

but get no tidings  
 of him,

Thanne seiden they tho hem betwene  
 Sethen that they syen it wolde not bene,  
 'bettere it were Iosephe to seke,  
 whiche that is A Man bothe good & Meke, 244  
 that he better Comfort wolde vs telle  
 thanne 3it Of hym Ony befelle.'

thus weren they Algates ful of thowht  
 For þat of Celidoyne herden they nowht : 248  
 Thanne thus In pensifnesse fil Nasciens tho,  
 where-thorwh in-to Mal Ese he made hym go,  
 that bothe he lefte his drynk & his Mete,  
 and Al that to the Body scholde ben Seete ; 252

nor of Celidoyne.  
 Nasciens grieves  
 sorely,

- So that he thowhte vppon non Othir thing,  
 but that Ewere to god he ȝaf gretynge,  
 and besowhte God for his grete pyte  
 'that he myhte have Scheweng In som degre 256  
 where that Iosephe of Armathye,  
 Owther Celydoyne, to fynden Otterlye.'  
 "And ȝit More, Lord, I the beseche,  
 with ful faire wordis & myldē speche, 260  
 that Owt Of this world [thou] let me not gon  
 Tyl Into þat lond passen we Mown,  
 as it is don me to vndirstonde  
 that ȝit schal I passen Into strange londe, 264  
 whiche that Multeplied scholde be  
 Al holiche Of Myn Meyne."
- Queen Flegentyne  
 has a vision, thanne flegentyne, Nasciens wyf,  
 Tolde hire lord, with-Owten stryf, 268  
 Of a certein Aviciown Anon  
 that to hire In slepe gan to gon,  
 'that they Anon Into that lond scholde fare  
 whiche with hem fulfild scholde ben thare.' 272  
 Lo, this preyere Nasciens Made Every day,  
 and Ek be Nyht As he In bedde lay.  
 So longe he preyde, and In Eche Owre,  
 þat Atte laste to hym sente Owre saviour. 276
- One night  
 Nasciens hears a  
 voice telling him On Even[ing] As he In his bed lay;  
 A wondir Avicyown hym thowhte he say:—  
 that In his Chambre A gret Clerte was,  
 and Ek A voys he herde In that plas— 280  
 wher-with he Awook Anon there—  
 that to him seide in this Manere:  
 "ARis vp Nasciens, now Anon Ryht,  
 And faste towardis the see the dyht, 284  
 where thou schalt fynde A schipe Anon;  
 and þer-Inne faste Entre thou Anon;  
 and what Euere thou se, haue þou non dowte  
 what Manere of thing be the Abowte; 288
- and prays for  
 news of Joseph  
 and his son.
- that they shall  
 soon go into the  
 land, which is to  
 be filld with their  
 descendants.
- to go to sea, in a  
 ship,

& thedir the riht wey schal it leden the  
 Of thiike that thou desirest to se ;  
 And sone tydynges schalt thou knowe  
 Of alle thy peticiouns vpon A rowe." 292

and he shall be led  
 where he wants  
 to go.

whanne this Clerte non lengere dide last,  
 and that the vois from hym was past,  
 Owt of his bed he aros Anon tho,  
 and thankynges to god thanne dide he do, 296 He thanks God,  
 ' that God, of hise gret Cortesye,  
 had hym certefyed so openlye  
 that Aftir Celidoyne he scholde go  
 Into a fer strange lond tho, 300  
 Forto pubplysche that Contre  
 that ful of myscreawntes now be.'

thus sone he Clothed hym Anon,  
 And to his Stable he gan to gon, 304  
 And took A good hors And A strong,  
 And there Into the sadel sone he sprong,  
 So that Neuere man the wysere was  
 whedir he wente, ne Into what plas, 308  
 Ne non man hym Aparceyven Myhte  
 whether he wente be day oþer be nyhte.

and goes away  
 without telling  
 anyone,

vpon the Morwe, whanne it was day,  
 the lady Awook there that sche lay, 312  
 and Missid hire lord that lay hire by.  
 Anon sette sche vpe a sorweful Cry,  
 so that al hire peple hire Cam Abowte,  
 And for here weren they In gret dowte, 316  
 and Axeden what they myhten do :  
 So that Anon Acordid they tho  
 ' that Eche man scholde gon be his Contre ;  
 for fer from hem Myhte he not be, 320  
 sethen the tyme he wente his way.'  
 Thus Amonges hem they gonne to say.

His wife misses  
 him,

thanne Eche man took hors Anon,  
 and Eche man his partye gan to gon, 324

and his servants  
 go out to look for  
 him.

- and seiden 'zif they myhten hym Mete,  
his Compene they wolden not lete,  
but him to bryngen hom A-geyn ;'  
thus seide Eche man In Certeyn. 328
- So On that was of that Compene,  
In his weye faste gan he hye,  
and loked forth to-forn hym tho,  
and Aspide where Nasciens hadde go 332
- One man tracks  
Nasciens by the  
nails in his horse's  
shoes. be the Naylles of his hors feet ;  
thanne thiike weye wolde he not leet.  
and he that hem thus gan to Aspye,  
his Name was Nabor ful sekerlye ; 336
- Nabor was the  
name of this man, whiche was A gret knyht, & A strong,  
and In Servage hadde ben long,  
and Also In gret Caytyvete ;  
but sire Nasciens for Rewthe & pyte 340
- whom Nasciens  
had redeemed  
from an Indian  
king. hym bowhte of A kyng Of ynde,  
For he seide he was Comen Of kynges kynde ;  
but trewly Nabor ne was not so ;  
for A veleynes sone was he tho, 344
- He was a villein's  
son, and I-comen of A schrewed streen  
lik as he schewed, seker ze ben :  
and an old knyht he was therto,  
Sixty zer & ten with-Owten Mo ; 348
- and cruel and bad. and therto he was the most felonows Man  
and Most Crewel pat In the world levede than.  
And whanne he hadde fownden this Redy weye  
That Nasciens forth Rod ful sekerlye, 352
- He rides as fast as  
he can, Thanne Rood he faste In his Iorne  
Al so harde As that hors Mihte fle  
whiles he myhten have the day lyht,  
that of his lord he myhte haven a syht. 356
- And so faste he gan to Ryde,  
that Sixty myles & ten he Rod pat tyde,  
and so Rod he In ful gret haste  
Tyl his wit from him was Ny paste, 360



And Also he hadde I-lost the syht  
Of Nasciens hors feet, as I the plyht.

till he loses the  
track

and whanne it was Abowtes Evesong,  
at þ<sup>e</sup> foot of A Mow[n]teyn þat was hyh & long, 364  
there mette he *with* a sarrazyn thanne,  
and Axed hym 3if he Saw Ony Manne,

He meets a  
Sarrazin,

A knyht Rydyng al Alone ;  
thus hym this Nabor axede sone. 368

and he Answerid Anon ageyn  
and seide "Nay, sire, In Certeyn  
this day sawh I Man neuer on  
On hors here Ryden, but on Alon 372  
that with Fereyn, the stowte Ieaunt,

I saw hyn fyhten, as I vndirstond :  
And whether he be knyht *Oþer* bachelere,  
Seker, sire, I not In non Manere." 376

who tells him he  
has seen a man  
fighting a giant.

And whanne this word he vndirstood,  
thanne *with* the Sarrezyn non lengere he bod,  
but prikede fast forth In his weye  
As faste As the hors Myht gon In feye ; 380  
and thanne forth ferthere he gan to pace ;

Nabor goes on,

thanne þere he beheld to-forn his face  
A sore Melle Of tweyne ful felownesly.  
thanne thidirward faste he gan hym hy, 384  
and so longe hadde they fowhten In this Manere

So þat for febelnesse they fillen bothe there,  
and the ton vppon the tothir he lay.  
So longe hadden they fowhten þat day 388  
that Onnethis there brethen they myhte,  
So wery they weren there bothen of fyhte.

and finds the  
giant and Nas-  
ciens both lying  
exhausted,

whanne that Nabor his lord tho say  
vndir the Ieawnt there he lay, 392  
3it abasched he was ful sore,

Nasciens under-  
neath.

al-though An hardy man he wore,  
and there drow Owt his swerd Anon,  
and to hem ward faste he gan to gon ; 396

- thanne Of his hors he A-lyhte Certeyne,  
 And there it fastened Anon be the Reyne,  
 And on his feet Cam A gret pas  
 To hem bothe *pere* the Melle it was. 400
- Nabor goes to help him, and Nasciens keeps the giant from getting up.  
 and whanne the Ieaunt sawgh On Comen there,  
 with a swerd drawen In Swich A manere,  
 thanne vp Arysen Anon wolde he ;  
 but for Nasciens it Myhte not be, 404  
 that anon knew Nabor be sight ;  
 he held thanne þ<sup>e</sup> Ieaunt with Al his Myht,  
 that vp from hym he myhte not Aryse  
 for owht þ<sup>e</sup> Ieaunt Cowde don In non wyse. 408
- Nabor kills the giant,  
 thanne Nabor smot this Ieaunt So,  
 that his hed he Clef Evene vntwo  
 down Into the harde teth,  
 So þat he lost bothe wit and breth. 412  
 Anon sire Nasciens Ros vpe thanne,  
 As lyht, as Ioyful, as ony Manne,  
 and thankede God In Many Manere  
 Of that socour he sente hym there. 416
- whanne Nabor say his lord hol & sownd,  
 and that he stood vppon the grownd,  
 and says to Nasciens, "Sire," he seide, "God, worschepid thou be,  
 That from peryl Of deth hath deliuered the. 420
- 'Now for my service, go home again,  
 Now for all the Servise that I have 3ow do,  
 hom ward A3en that 3e wolden go,  
 and Elles Sire In Certayn  
 Non of 3oure Meyne schal Nevere be fayn, 424  
 Nethir In Ioye, nethir in Reste,  
 and therfore, sire, me semeth beste,  
 and also for my lady 3oure wyf  
 that lyveth In peynë, wo, and stryf, 428  
 Ne neuere Joye may Comen In hire herte,  
 but Evere to lyven In peynes smerte,  
 but 3if 3e homward tornen agayn,  
 Sertes, sire, schal she neuere be fayn ; 432
- for your wife's sake.

and Elles demen Alle Mosten we,  
that 3e ben ded In som hard degre."

"Now, Nabor, myn Owne swete frend,  
that to me hast been bothe good and kend,— 436  
wete thou wel, Nabor, In Certeyn,

that hom-ward schal I neuere tornen Ageyn  
til I have seyn that I Come fore ;  
there-fore, Nabor, preye me no more ; 440  
For Sekir, Nabor, In this degre,

can't go home  
till I have done  
what I came away  
for."

It nys non nede forto preyen me."  
"No, Sire, quod Nabor, Anon tho ;  
and whanne from My compenye I gan to go, 444  
that 3ow wenten to seken Abowte,

Nabor says,

Eche of vs Ensurede with-owten dowte  
that which of vs 3ow myhte fynde,  
hom A3en to Rotorne be ony kynde. 448

and now sethen that I have 3ow fownde  
heil & sownd vppon this grownde,  
hom A3en with me scholen 3e gon,  
Certes, sire, whethir 3e welc Oper non." 452

'You must go  
home with me,  
whether you like  
it or not.'

"Now, Certes, quod Nasciens to Nabor tho,  
I trowe, power hast thow non therto."  
"That I have, quod Nabor to Nasciens Ageyn,  
Owthir Ellis we schole fyhten In Certeyn." 456

"What, quod Nasciens to hym thanne,  
I wende that thow were My Manne ;  
and 3if tho scholdest fyhten with me,  
Me thynketh, Nabor, it myhte not wel be." 460

Nasciens says,  
"You are my  
man, and should  
not fight with me."

"be my trowthe, quod Nabor, tho,  
and that Sekerly Schal I do ;  
For my trowthe breken I Nylle,  
Only 3owre wil to fulfille." 464

"Now trewely, quod Sire Nasciens,  
that bataille were Of grete Offens,  
and Ek Egal it Myhte not be  
be non thing, as besemeth me ; 468

Also you are  
fresh, and I  
weary; you are  
arind,  
and I am not."      For thou art bothe fresch and lyht,  
and I am A man wery Of fyht;  
And Ek Armed thou art therto,  
and In non wyse nam I not so.      472

Therto my lige Man I vndirstond,  
and 3it I made þ<sup>e</sup> knyht with myn hond;  
and therfore hand schost thou non leyn On Me,  
as me now semeth, In non degre."      476

Nabor says, he  
shall go back,  
"I schal, quod Nabor, be my fay;  
A3en with me schalt þou gon this day;  
Whethir that thou wilt, Owther non,  
A3en with me schalt thou gon."      480

"Nay, be the grace of god, quod Nasciens tho,  
For non power that thou kanst do."  
Thanne Nasciens his weye gan to take,  
and faste to the Seward gan he schake;      484

and seizes his  
arm.  
thanne this Nabor to-forn hym gan prese,  
and of his weye there Made hym Sese,  
and be the ton arm hym held ageyn,  
That forthere myhte he not In Certeyn.      488

"A, quod Nasciens, and thou with strengthe me holde!  
I trowe þat thou be not so bolde  
To letten at this tyme My Iorne  
Of thing that I desire to Se."      492

[leaf 53]      Thanne held this Nabor so faste hym there  
that he ne myhte Ascapen In non Manere,  
For he was bothen feynt and wery  
Of þ<sup>e</sup> Bataille Of the Ieawnt trewely,      496

Nasciens is so  
tired and faint,  
so that non power he hadde hym to withstonde,  
So faste he held hym be the honde.  
And this Felown and vntrewe man,  
so sore he drowgh On his lord than,      500

that Nabor throws  
him down, and  
breaks his head,  
that to the grownd he made hym to falle;  
Anon In swowneng fyl he with-alle,  
and to-barst bothen vysage & his forehed,  
that the blood Ran Owt In that sted;      504

so sore he Astoned tho was  
 Of that fallyng In that plas.  
 and this veleyn ne hadde non pyte  
 Of his lord In non manere degre, 508  
 For he was ful Of schrewednesse,  
 Of vntrowthe, and of al wykkednesse.

Whanne Nasciens Of his swowneng Awaked was tho,  
 thanne this fals Nabor Cryde hym vnto, 512  
 'that trewly he scholde hym Slen Anon,  
 but 3if homwardis he wolde gon.'

and says he will  
 kill him, if he  
 won't go home.

and Nasciens so woful was tho  
 For tweyne thynges with-Owten Mo : 516  
 On, for that he wolde him ledyn Ageyn,  
 which A3ens his wille was pleyn ;  
 And 3if that A3en he tornede so,  
 thanne his Comandement myhte he not do. 520

quod Nasciens, "and thou wilt, þou myht me sle,  
 For A3en wile I not In non degre."

Nasciens says he  
 may kill him, but  
 he will not go  
 back.

"Certeynly," quod this Nabor tho,  
 "And but thow wilt, I schal the slo. 524

For now Onlyche alle thy Meyne,  
 For the maken sorwe and pyte ;  
 and Ek thy frendis Everichon,  
 For the they maken passing Mon. 528

And therfore now, so god helpe Me,  
 but 3if thow wilt Comen, I schal slen the."  
 "Sle me," quod Nasciens, "thanne In this sted,  
 and I wele for3even the my ded." 532

Thanne this Nabor drowh his swerd ful hastely,  
 And gan it holden there vp An hy,  
 For to han Cloven his hed In sondir,  
 Where-Offen Sire Nasciens hadde wondir. 536

Nabor lifts his  
 sword,

and whanne Nasciens say þ<sup>e</sup> swerd An hy,  
 he left vpe his hond to God almyhty,  
 and seide, "lord, save me thou here  
 From this false thevis powere." 540

when Nasciens  
 prays for help,

- And Anon as he hadde Mad his preyere  
 this Nabor Anon ded fyl down there,  
 and his swerd Ryht In his hond,  
 as the storye vs doth to vndirstond. 544
- Whanne Nasciens beheld that Merveil there,  
 bothe sory and glad he was In his Manere :  
 Glad, for he was askaped so ;  
 And Ek sory, for his deth tho ; 548  
 For In his herte he demed ful sore  
 That his sowle ne was but lore.
- thanne loked Nasciens toward the see,  
 And beheld where Cam a gret Compeyne 552  
 On hors bak faste prekyng ;  
 and to hym wardis they weren Comenge ;  
 And al abowtes he loked hym there,  
 where he myhte hym hyden In Ony Manere ; 556  
 for gret drede thanne hadde he tho,  
 that Aȝen with hem scholde he go.  
 And whiles he lokede where hym to hyde,  
 vppon him they Comen In that tyde ; 560  
 and gret ioye they maden Everichon  
 whanne they here lord syen there gon.
- For his lige Men weren they Echon,  
 That hym sowhten there anon ; 564  
 and Of his a Castel hadden In kepyng,  
 and goode men they weren, and trewe lovenge ;  
 And also newe Cristened weren they alle  
 For love of Nasciens, so gan befallē. 568  
 and whanne that Ech Of hem say Oȝer,  
 they Ioyed to-gederis as Brother and brothire ;  
 and for the gret love that was hem betwene,  
 Ful Often they kysten al be-dene. 572
- This lord that was Of tarabel  
 Axede Of Nasciens Everydel  
 ‘ how that Nabor so was ded,  
 that toforn hem lay in that sted.’ 576

and Nabor falls  
dead.

Nasciens is both  
glad and sorry.

Then a great com-  
pany of people  
comes to him,

his vassals and  
good men.

The Lord of  
Tarabel asks, how  
Nabor came by  
his death ?

Thanne Nasciens took hym On side Anon, and tolde hym Onliche how it gan gon, and how that he wolde han hym Slayn :	Nasciens tells him,	
"but oure lord it nolde suffren In Certayn,		580
but swich veniaunce took As ȝe mown se, and thus ded is he In this degre ; wheche forthenketh me ful sore, and Oþerwise goddis wille it wore :		584
For I telle ȝow myn Entent, It is good to kepen goddes commaundement."		
"Now, trewly," quod this lord of Tarabel, "Me Semeth this veniawnce to hym Cam wel,	and the lord of Tarabel thinks it served Nabor right,	588
For, Ma fey, wers ne myhte be not do Thanne to his lige to werken so ; and forto Slen his owne lord, Therto myhte I Neuere Acord."	for wanting to kill his master Nasciens.	592
And whiles they stoden thus In fere, And talked to-gedere Of this Matere, A vois betwenes hem herden they there, that thus there seide In this Manere, "A, thou Man Of Tarabel ! Enemy to Crist ! þat knowest þou wel ; And fals Cristene Man Ek therto ! For thou thyn Owne fadir didest slo.	Then comes a voice reminding the lord of Tarabel	596
Why demest thou this Man here Wers than thy self In Ony Manere ? For thou wost haven thy Fadris lond, thou hym slowh, I do the vndirstond. therefore gret veniaunce schal Comen to the, that Al the world therby war schal be."		600
And Anon as this vois was gon, the wedir gan chongen Riht Anon, and so dirk Amonges hem it be-cam to be, That non Of hem ne Myhte Othere se. thanne Amonges hem Cam A strok Of thondir, Where-Offen the peple hadde [so] gret wondir	how he killd his own father, so that he was no better than Nabor, and should also be punisht.	604
		608
	A thunder bolt comes.	612

- that to the Erthe they fillen Echon,  
 that vppon here feet myhte stonden neuer on,  
 but lyen As thow they hadden ben dede,  
 Everychon In that Stede. 616  
 and whanne that they Of here swowneng Awook,  
 Of here lord thanne kepe they took ;  
 and fownden where that he ded lay,  
 as Alle that Meyne there it say, 620  
 Smeten to the ded with that thondir ;  
 and so as he stank, it was gret wondir :  
 For there Mihte no man hym Comen Ny,  
 So fowle he stank there Certeynly. 624
- and kills the lord  
 of Tarabel.  
 And whanne this Meyne sawhe that it was so,  
 They Cryden, & Maden ful Mochel wo,  
 lementacioun, and gret weylyng,  
 that A Myle Me Myhte heren here Morneng. 628  
 And, whiles they Maden this lementacioun,
- All his people  
 lament.  
 To hem pere cam A man of Religioun ;  
 And al whit was his vesture,  
 that he Inne Cam, I the ensure. 632  
 and whanne he say Nasciens there,  
 As a sory man, and In gret fere,  
 and, for best he knew Nasciens tho,  
 anon to hym gan he to go, 636
- A religious man  
 comes,  
 And Axede Of Nasciens Everydel  
 How that Aventure there befel.  
 thanne Nasciens Certefyed hym Anon  
 Al the Mater, ho it was doon. 640  
 "Forsothe," quod this good Man,  
 "this is A Merveillous Mater than,  
 For Of swich anothir Neuere I herde,  
 Sethen I Cam Into Middelerde ! 644  
 Now god On here sowles Mercy have,  
 and his wille be hem to save."
- who asks, what  
 he shall do with  
 the bodies (of the  
 "Now, goode sire," quod Nasciens tho,  
 "that Cownceyl 3e wolden 3even me vnto, 648



whethir In holy Erthe here bodyes to grave,  
Owthir in Other place to Maken hem save."

giant, Nabor,  
and the lord of  
Tarabel) ?

"I schal 3ow seyn," quod this good Man,  
"Swich Conseyll as I therto Can.

The good man  
advises him to  
bury them to-  
gether,

652

3e knowen it Cam be goddes veniaunce ;  
therfore were it good that this chaunce  
thorwgh-Owt al the world were knowe,  
bothe Amongis hye & lowe ;

656

that Ensampl therby they mown take,  
Eche man from wikkednesse to Aslake.

And therefore here, be my Cownsaylle,  
we scholen hem beryen with-Owten faille ;

660

And wryten vppon here bodyes here  
In what Manere that ded they were ;

So that Evere In Remembrawnce

with a memorial  
of their fate, to  
warn other people.

664

May be knowen here Mischaunce  
the bettere to Every Cristene Man

That the lettres Reden wel Can :

And thus me semeth best þat 3e do,"

quod this goodman to Nasciens tho.

668

Thanne Answerid Sire Nasciens þere Anon,  
and seide, "seker, it scholde be don."

thanne Clepide forth Sire Nasciens there,  
the Meyne þat with the lord of tarabel were,

672

"Now, lordynges, I preye 3ow Everichon  
that these Bodyes Into the Erthe 3e don ;

Nasciens orders  
them to be buried,

On body Of this [side] Of the weye,

Anoper On þ<sup>e</sup> toper side that 3e leye ;

676

and Amyddes hem bothe this Ieawnt,

that here with me bataille gan hawnt.

and whanne In the Erthe 3e han hem do,

To Beyllyc, My Castel, that 3e go,

680

and sey to Flegentyne, My dwchesse,

and sends to  
Flegentyne

that for me sche make non distresse ;

but that sche do here forto Make

Thre tombes for these Mennes sake ;

684 to build three  
tombs over them,

And On Every tombe let hire don write  
 Swich Mater As 3e han herd vs Endite,  
 that A Remembraunce it Mote be  
 To Alle the Men Of Cristyente." 688

which is done, They seiden his Comandement scholde be do ;  
 and these bodyes Into the Erthe they putten tho,

With Many Teres And sore Wepynge,  
 and all Nyht weren they there dwellynge. 692

## CHAPTER XXXIX.

### OF NASCIENS'S FURTHER ADVENTURES, AND HIS GENEALOGY.

Nasciens rides off to the sea (p. 85). There he finds Solomon's ship, and is asked by a lovely maiden to put her on board of it (p. 85-6) ; he tries to, but the ship keeps running away (p. 86), on which he drops the beautiful damsel, crosses himself, and she instantly appears as a foul fiend (p. 86). Then he has a vision : A good man tells him that Celidoyne is in the Land Promist to him, and that he, Nasciens, shall never return to his own country (p. 87-8). Nasciens asks who shall be the last of his line, and is given "a lyttel wryt," to tell him all about it (p. 89). Then Celidoyne appears to him, with Nine Kings, of whom one is feeble and poor (p. 89), and another like a lion, and all kneel to Celidoyne (p. 90). After this, Nasciens wakes, and reads his Genealogy after Celidoyne, 1. Narpus ; 2. Nasciens ; 3. Elyan the grete (or Alains li gros) ; 4. Ysayes ; 5. Jonaanz ; 6. Lawnceloz ; 7. Baus ; 8. Lawncelot (p. 90-1), like a hound ; 9. Galath, like a flood, thick at the source, clear at the end, who shall pass all men in bounty, and end the Adventures of Britain (p. 91-2). Nasciens awakes rejoicing ; reads his Rolette all day (p. 92-3), and all night wonders why his eighth descendant should have been like a dog, and the ninth like a flood (p. 93-4). He prays to God to explain this, and a ship comes close to his (p. 94-5), with, seemingly, no one in it. But he boards the new ship, and finds an old man there (p. 95), who rather snubs him at first for disturbing him (p. 95), and afterwards for wanting to pry into God's secrets, like a great fool (p. 97) ; but at last explains that the lion typifies a wise man of good life (p. 98-9), and the dog a sinner (p. 99) ; and the flood, as it was thick at the outset, a man begotten of fornication ; and as it was clear in the middle, the virgin knight of greatest

prowess and grace that ever lived (p. 99-100). The good man then vanishes, and Nasciens thanks God for his tidings (p. 100).

Thanne Nasciens Anon, with-Owten dowte,  
Chos the beste hors Of that Rowte,  
And Into the Sadel he sprang Anon,  
and hastede Faste that he were gon,  
and told hem of the Ieawnt Every del,  
In what Manere & how it befel :

Nasciens takes  
horse,

4 and goes away.

whiche that the storye not telleth here,  
but here-Aftir it schal schewen 3ow more Clere. 8

Thanne whanne On horsbak that he was set,  
his weye he took, and non lengere ne let ;

but Al so faste As the hors myhte gon,  
Towardis the se he wente Anon,

12 He reaches the  
sea,

Whedir as he cam be the spring of day,

And A fair schipe anon there he say ;

The same schipe it was In Certeynte

and sees the  
same ship he had  
been in before.

where-Inne to fore tymes he hadde be,

16

that the bed and the swerd Inne pere was,

wich that him thowhte a delitable plas.

And to-for that schip sawh he

The fairest damysele that myhte be,

20 He meets a fair  
damsel,

and the beste Arayed In vesture

that Evere he say, I the Ensure.

And whanne she say Nasciens Comen there,

Anon scho hym grette with fair Chere,

24

and vp azens hym gan to stonde,

& to hym forto speke gan sche fonde,

and seide, " Welcome, thou goddis knyht,

The beste that Euere was In Ony fyht !

28

Ha ! Gentyl knyht, I preye the nowe,

For the feith that thou to þ' lord dost owe,

who asks him to  
do her a favour.

That On thing thou wost don for me

which shal the not Costen In non degre."

32

" Gladliche, quod sire Nasciens tho,

If it lye In My powere for to do."

- "That myhtest þou, quod this damysele, Anon Ryht,  
 3if that thou be A gentyl knyht." 36
- Nasciens  
 promises to do  
 it if he can,  
 "Telle me thanne, quod Nasciens Anon,  
 and to my power I schal it don."
- and she asks him  
 to carry her into  
 the ship.  
 "Gladly, quod sche, and thou woldest it do.  
 Into this schipe wold I go, 40  
 And I ne may Entren for werynesse ;  
 For travaille and for gret distresse ;  
 therefore Into þ<sup>e</sup> schipe thow wost me here ;  
 now, gentil knyht, I preye the here." 44  
 "That gladly schal I do, quod the knyht,  
 and It lye In my powere and Myht."
- He takes her in  
 his arms, and goes  
 towards it,  
 And In his Armes he took hire tho,  
 and toward the Schipe gan he go. 48
- but the ship goes  
 away,  
 & Whanne that Inne he wolde han gon,  
 the schipe from londe it wente Anon ;  
 and Evere the fastere to the schipe he wente,  
 The ferthere it was to his Entente. 52  
 Where-offen he Merveilled ful gretly,  
 & left that damysele Adown Anon In hy ;  
 and merveilled Mochel Of that thing  
 that it so ferde In his werkyng. 56  
 for so sore Abasched was he tho,  
 That he ne wyste what forto do ;  
 and left vp Anon his Ryht hond,  
 and the signe of the Cros Made, I vndirstond. 60  
 and whanne he hadde don In this Manere,  
 Abowtes hym faste lokede he there,  
 and sawh hire chonge with-Owten Misse  
 hire forme Into A schrewes liknesse, 64  
 lik as sche was In Certeinte,  
 A fowl fend in alle degre.  
 And whanne he gan þis beholde,  
 Ful faste his herte gan to Colde, 68  
 and blessed hym Evere lengere the More,  
 So that Of hire he was bascht ful sore.

- "Ha! thou fals traytour, goddis Enemy,  
 Me wost thou han deceyved falsly 72  
 In the forme Of A womman here,  
 and art A fowl devel In Eche Manere!  
 but, fals thief, it schal not be :  
 for to god and holy chirche I betake me." 76  
 and thus he betook hym to god Anon,  
 and Into the Schipe he gan to gon. Nasciens gets  
into the ship.
- Whanne Into the Schipe I-Entred he was,  
 he loked abowtes hym In that plas. 80  
 there non thing Elles Cowde he se,  
 but Only his hors, in non degre ;  
 but An Orible Noise there he herde, He hears a  
horrible noise of  
fiends,  
 For, lyk As helles Mowth it Ferde. 84 [leaf 54]  
 And as develis they ferden Echon—  
 and that wiste he ful wel Anon—  
 that weren Abowtes him forto take ;  
 but Evere On hym the Cros gan he make, 88 but makes the  
sign of the cross,  
says his prayers,  
 and his preyeris he gan forto seye,  
 And Ek his Orysouns thanne ful tentyflye.  
 and as he Made thanne his preyere,  
 down In Slepynge Fyl he there ; 92 and goes to sleep.  
 what for drede, and what for travaille,  
 There slept he with-Owten faille :  
 For ful A gret nede he hadde therto,  
 that hadde I-ben In swich travaille and wo. 96
- Anon as he On slepe there was,  
 A vicioun ther Cam him to, be goddis gras ;  
 him thowhte he saw A man I-Clothid in Red, He has a vision  
of a man,  
 that to forn hym stood In that Sted. 100  
 And Nasciens him Axede Anon Ryht there  
 What he was, In fair Manere.  
 he Seyde, "I am Swich A man,  
 that what thou hast don, tellen I Can ;  
 and Ek what the is forto Come 104 who can tell him  
the past and  
future.  
 I Can the tellen, Al and Some."

Nasciens asks  
where Celidoyne  
is.

He is in the  
promist land,

Thanne Axede hym Nasciens Riht Anone,

"Where that was Celidoyne his sone." 108

he seide, "that he was In the same lond  
that hym was promysed to, I vndirstond,  
Forto Encresen and Multepleye."

"A, quod Nasciens, ho is there In his Compene?" 112

"In his Compene hath he there

Them that Maken hym Ryht gret Chere.

And Amonges hem Is be holden A lord,

I sey the, Nasciens, at On word." 116

Thanne Axede Nasciens Of hym Eftsone

"Whedyr that Iosephe and Iosephes weren gone,

and tho þat with hym wente Owt of Sarras,

and owt of Manye Anothyr plas." 120

thanne answerid this goodman Anon,

with Joseph and  
his company.

"that Iosep Ouer the see was gon,

with-Owten Ony schipe vppon that See,

Into Anothir lond, where that he 124

and Alle hise scholen there dwelle,

that Contre with newe peple to fulfille

whiche that is grauntyd to 3ow, and hem

that hym with komen Owt Ierusalem." 128

"Ha, goode Sire, quod Nasciens tho,

Sethen 3e knowen what is to do,

Wolde 3e tellen me On thing In Certain :

Nasciens is never  
to go back to his  
own country,

3if Ewere to Myn Owne Contre to gon Ageyn." 132

thanne Answerid this good Mon tho,

"Into thin Owne Contre schalt thou neuere go

but 3if it be Onlych In dremenge ;

tak thou this for a sykyr Tydyng. 136

nor the ship  
either,

Neþer this vessel never the Mo

Into thi Contre ne schal not go,

but hire stille dwellen In this Contre,

Tyl that Of Sarras al the Meyne, 140

till the holy Graal  
comes.

And with hem that vessel to bryngen hol and Al,

Wheche that kepten the seint Graal.

and Aforn that tyme, In Certain,  
 This ylke Schipe schal not gon heyn. 144  
 and 3it thedir it is In alle degre  
 thre hundred 3er, As I telle it the."

"Ha ! goode Sire, quod Nascien thanne,  
 Of my lygne ho schal ben the laste Manne ?" 148  
 "that schalt thou weten Ryht hastely,  
 To the I-schewed ful Openly."

Nasciens asks  
 who shall be the  
 last of his line.

[tarienge,  
 Thanne paste forth this good man with-Owten  
 and lefte there Nasciens ful sore Slepynge ; 152

as A man that sore fortravaylled was,  
 [he] lay Styлле Slepynge In that plas.

3it thowhte A3en Sire Nasciens tho,  
 that A3en this goodman to hym Cam to, 156

The man brings  
 him a little letter,

and that A lytel wryt he hym browhte,  
 and In his hond it putte, as he him thowhte,

& seide, "behold now this Scripture here,  
 Thanne Of thy lyne thou schalt here, 160

but not Of hem that thou ferst Come,  
 For Otherwise Schalt thou knowen the dome ;

For it is Of hem that Of the Comen schal,  
 as this wryt schal Schewen the Al." 164

which will show  
 him those that  
 shall follow him.

Thanne with this he partyd Away.

thus sone him thouhte that Celidoynes he say,  
 and with him broughte On aftyr Anothir,  
 Nyne persones vppon A fothir. 168

Then Celidoynes  
 appears,

and In the gyse Of kynges they were,  
 Alle Sawf the heyhtthe In his Manere,—

with nine people,  
 all like kings,  
 but the eighth,

and he lik the kynde Of An hownd was,  
 For diuers Skelis In that plas. 172

who is like a  
 hound,

Therto he was so feble & so pore,  
 that non power he ne hadde to stonden thore.

and weak and  
 feeble.

The ferste to Celidoine knelide tho,  
 the second, þ<sup>e</sup> thridde, þ<sup>e</sup> fourthe diden al so ; 176

the fyfthe, þe Sixthe, the Seventhe Ek,  
 to hym they knelyd ful lowly & Mek ;

and the heyttthe and the Ninthe, In here dregre,  
 thus Alle to Celidoyne kneleden hee. 180  
 They all kneel to  
 Celidoyne : one  
 is like a lion,  
 Of whiche On was In forme of A lyown,  
 but that On his hed he ne hadde non Corown.  
 Whanne that out of this World scholde he go,—  
 Al this him thowhte Sire Nasciens tho,— 184  
 and all the world  
 regrets him when  
 he dies,  
 and that alle the world to him gan Compleyne ;  
 Al thus demyd Nasciens In Certeyne :  
 whiles On slepe In the Schipe he lay,  
 Al this him thowghte verrayly he say. 188  
 thanne Abowtes the Our of Noon,  
 Sire Nasciens gan waken there Anon,  
 Nasciens awakes,  
 finds the writing,  
 where as he Anon Redely the writ pere fonde,  
 Ful faire I-Closed there In his honde, 192  
 whiche the goodman dyde him take ;  
 Redely he it fonde whanne he gan wake.  
 than Whanne Redelich he gan it be-holde,  
 panze ioyede he In his herte Manie folde, 196  
 And wiste wel that Fable was it non  
 whanne he say the writ In his hond I-don ;  
 and gives thanks  
 to God,  
 and thankyd his god with herte & Mende,  
 that to hym he wolde ben so hende, 200  
 hym Alle swiche thinges forto schewe  
 In demonstraunce vppon A rewe ;  
 For wel he wiste be goddes wille was it do,  
 Al that thing that he sawgh tho. 204  
 Thanne Opened he that wryt Anon,  
 And Many Merveilles pere behelde he son,  
 that In Ebrw I-wreten weren there,  
 and in lattyn, In dyvers Manere ; 208  
 And Openly it Tolde of goddis knyhtes,  
 & of his Ministres Anon there Ryhtes.  
 His descendants  
 shall be  
 Celidoyne,  
 The ferst, that Nasciens scholde be,  
 the Seconde, Celidoyne, as I telle the. 212  
 “and the ferste that of Celidoyne schal isswe,  
 schal ben A kyng ful good and trewe :

*the genealogye  
 Of Nassci[ens].*



hos Name schal be kyng Narpus,		Narpus, and
A ful worthy knyht, and an Awntrvs.	216	
the secund, Nasciens schal ben his Name,		Nasciens,
A worthy knyht, and of good fame.		
the thridde, Elyen the grete, scholen they Calle,		Elyen (French, 'alains li gros'),
A worthy man amonges hem alle,	220	
and therto Religows Of lyf,		
And Corowne schal beren with-Owten stryf.		
The fowrthe, Ysayes, Clepid schal be ;		Ysayes, and Ionaanz,
The fyfthe Ionaanz, as 3e mown se,	224	
that schal ben A knyht good & hardy,		
and holy chirche vp to beren stedfastly.		
the Sixthe, lawnceloz, Inamed ful ryht,		Lawnceloz (Fr. 'lancelot'),
A worthy man, & Mochel Of Myht,	228	
And therto I-Crowned schal he be		
In Erthe and In hevene ful Sekerle ;		
For In hym herberwed bothe there is		
bothe pyte & Charite with-Owten Mys.	232	
the seventh, Bavs, scholen we Clepe ;		Baus, and
& of him schal Comen with-Owten lette		
The Eyhtthe, [that] schal ben lawncelot In Certayne,		Lawncelot (Fr. 'lancelot'),
whiche that suffren schal both travaylle and payne	236	
More thanne Ony toforn hym han I-do,		
Owther Aftyr hym Scholen Comen Also.		
This the kynde Of An hownd schal have,		who is like a dog, till he mends his life.
Tyl at his laste Ende to Maken him save.	240	
Of hym Schal the Nynthe thanne Come,		
that is likned to a flood al & some,		
that Trowbled As A kanel schal be,		
and thikke atte Begynneng, I telle it the ;	244	
but In the Midwardis It schal be More Cler		His son is like a muddy stream at first,
than to-forn it is In alle Manere ;		
And in the Ende, and thow wilt knowe,		
A hundred fold dowble, vppon a Rowe,	248	
More fairere, More Cleer, & More swete,		
thanne In Ony place to-forn, I the behete ;		

- and so swete to drynken It is<sup>1</sup> Also, [1 MS. *it*]  
 that wondir it is to wetene withowten Mo ; 252
- but clear and  
 sweet afterwards,  
 So that A Man thynketh ful trewele  
 that fulfild Of þ<sup>e</sup> swetnesse may he not be.  
 and In that flood schal I bathen Me  
 From top to the too ful Sekerle ; 256  
 and this same Man schal ben A kyng,  
 and his name is  
 Galath.  
 And his Name Galath In vndirstondyng.  
 For he schal passen Of Bownte  
 Alle that Evere to-forn hym han be, 260  
 Oper alle that Evere scholen hym sewe,  
 he schal hem passen : hold me for trewe.  
 He is to finish  
 the adventures of  
 that land,  
 this Man schal Enden alle Aventure  
 In that lond, I the here Ensure, 264  
 and Aftir my wil he schal it do,  
 thus I the telle with-Owten Mo."
- Al this was wreten In thike lyveret, [Fr. '*et brief*']  
 the wheche In Nasciens hond was set. 268  
 and whanne he hadde loked Everydel,  
 From Ende to Ende as Cowde ful wel,  
 and beheld the Ende Of his lyne,  
 and whiche that to hym scholde propyne 272  
 Aftyr the Schewyng Of this good Man,  
 he hit beholdeth lik as he Can ;  
 And that Galaaz it scholde be,  
 and is to be full  
 of all goodness  
 and chivalry.  
 Ful Of Meknesse and of bownte, 276  
 Of knythod & of Chevalrye,  
 Of Conqwest and Of Victorye ;  
 "and this Man the Ende of thy lyne schal be,  
 as I the telle ful Certeynle." 280  
 thanne for Ioye Gan he to wepe,  
 When Nasciens  
 awakes, he weeps  
 for joy at the  
 tidings,  
 whanne he was Awaked Of his slepe,  
 and thankyd God with good Creawnce,  
 For schewyng to hym of þat demonstraunce ; 284  
 For gret Ioye he hadde to be-holde  
 the wryt In his hond ful Manyfolde ;

and there it to be-holde was his Entent,  
 whiles the day with hym was present, 288  
 Fore Of Alle day he ne Myhte hym Restreyne and studies all  
 but that writ to beholden In certeyne ; day the writing  
 For gladdere he was Of that Syhte  
 Thanne Alle the world to han had In his Myhte, 292  
 Of that Ilke same prophesye  
 whiche that hym was schewed sekerlye ;  
 For he wiste wel with-Owten dowte  
 that it scholde be trewe Al Abowte, 296  
 lyk as he Fond in that Rolette, of the little roll,  
 whiche that In his hond was sette.

And whanne so longe he hadde loked there On,  
 Tyl that the day was Al A-gon, 300  
 that he Cowde knowen non lettrwre,  
 So dirk it was, I the Ensure ; till it gets dark.  
 and whanne that lettrure Cowde he knowen non,  
 Into his Bosom he it putte Anon, 304  
 And Agens his brest he gan it to leye He puts the writ-  
 with Al His Mynde ful Enterelye ; ing in his breast,  
 And as Faste he gan that writ to hym folde,  
 as the Child of the Modir doth to þ<sup>e</sup> pappes holde 308  
 bothe for pyte and Ek for love,  
 thus dyde he for the good lord above.  
 Thanne gan he his preyeris forto seye,  
 and ek his Orysouns ful devoutlye, 312  
 ' that god of his Mercy & pyte and prays to be  
 In his Servise Meynteyned to be, kept in God's  
 as the fadir wil kepen the sone, service.  
 So me, good lord, bringe to thy wone.' 316

And whanne he hadde mad his preyere,  
 To the Schippes bord gan he go there ;  
 and al that leve longe Nyht  
 Into the Se he loked forth Ryht, 320  
 where that he fyl In a gret thowht,  
 whiche from hym ne myhte askapen nowht,  
 He thinks all the  
 live-long night  
 over his vision,

be Encheson þat the Eyhtthe of his lyne there  
 Scholde ben Chonged In Swich Manere, 324  
 and the hound, As to the forme Of An hownd  
 whiche that goth vppon the grownd,  
 the lion, and the tothere the forme Of A lyown,  
 "this is to Me Ryht A Wondir Avyciown." 328  
 and ȝit gan he to thynken More  
 why the nynthe to A lyown was not likned thore,  
 and the stream. but to A flood that In begynneng was  
 Trowble and thikke In Every plas, 332  
 and In the Endyng bothe Cler & swete,  
 For to Every mannys drynkeng it was Mete.  
 vppon the wheche ful sore he thowhte,  
 and Into gret pe[n]sifnesse þere it hym browhte, 336  
 that Of al Nyht non Sleepe he ne slepte,  
 but Ewere his writ ful wel he kepte ;  
 and Al Nyht he lokede Into the se  
 vppon the Schippes bord ful Certainle. 340  
 When the day  
 returns, thanne whanne he say the day to Sprynge,  
 To hym it was a Ioyful tydyng ;  
 Thanne vp his hondis he gan to holde,  
 and thankid his lord ful Manyfolde, 344  
 and preide to god, In his Manere,  
 'Of Certeyn thinges hym wisse & lere,  
 whiche that his herte desireth gretly  
 It forto knowen more Openly, 348  
 why that On Of his lyne scholde be  
 likned to An hownd,' "this Merveilleth me,  
 and A nothir to a flood  
 whiche atte begynneng is trowble, I vndirstood, 352  
 and In the Endyng so swete it is  
 and so Merveillous, with-Owten Mis :  
 þerfore at Esc schal I neuere be  
 tyl that here-Offen I knowe þ<sup>e</sup> Certeynte." 356  
 Whanne thus his preyere he hadde I-do,  
 Aȝen the wryt he took him vnto,

- and there-Onne faste he loked Anon  
 that Alle his lust was Awey gon ; 360  
 For nethir to drinken ne to Ete  
 hadde he non lust, wel 3e wete ;  
 but Evere to loken vppon his wryt,  
 that was þ<sup>e</sup> moste thing Of his delyt. 364
- and whanne it drowh to-ward the Noon,  
 Est Into the Se he lokede Anon,  
 and say A schipe Come seyleng faste  
 Towardis hym In ful gret haste ; 368
- and Atte laste it Aproched so Ny,  
 tyl bord On bord they weren sekerly.  
 and thanne ful faste beheld he there  
 Both vp & down In his Manere, 372  
 and non lyves body there-Inne he say ;  
 but Euer he supposede as he lay,  
 that with-Owten Man ne was it nowht  
 that thike schipe there to hym browht ; 376  
 so that his Owne schipe forsook he Anon,  
 and Into the tothir he gan forto gon,  
 and loked Abowtes In Every Corner  
 3if Ony man he [myht] fynden there. 380
- And Atte laste A man there he fond,  
 as this storrye doth 3ow forto vndirstond,  
 whiche was Ryht An Old Man,  
 that Governour Of thike schip was than ; 384  
 whiche Man lay there In Restyng  
 In manere As thowgh he were In Slepyng.  
 and whanne that Nasciens to hym gan gon,  
 Vpe he Caste his Eyen there anon ; 388  
 "What sekest thou, quod this good man, here ?"  
 "A, sire, I wolde witen 3if that On slepe 3e were."  
 "What is that to the ?" quod this good Man,  
 "Wheþer I slepe Or wake," quod he to Nasciens than ;  
 "For this is not the ferste Owr 393  
 That thou hast don Me moche more langour ;

He studies the  
writing again.

A ship comes to  
him,

but he sees nobody  
in it at first, when  
he goes into it.

[leaf 55]

Then he finds an  
old man asleep,

who is cross at  
being waked, but

- presently forgives  
Nasciens, but this schal I now forzeven it the ;  
be war Eftsones thow greve not Me." 396
- "A, swete sire, Anon quod Nasciens tho,  
In what place haue I owht 3ow misdo ?  
Siker, and I it wiste In Ony degre,  
gret Amendis wolde I Maken the ; 400  
after myn symple powere Certain,  
3ow, sire, Agreen I wolde ful pleyn."  
"Wel, quod this good man that was present,  
Of thy good wille I holde in Contempt." 404  
thanne this good man Refreynd hym tho,  
'whens he was, & whedir he wolde go ?'  
And Nasciens hym tolde al the veryte  
Of his trowble and his Adversite. 408  
And whanne Nasciens hadde told hym Al this,  
Nasciens asks him  
of what country  
he is ? thanne Axede he Of hym with-Owten Mys,  
'Of what Contre that he was.'  
the goodman him answered In that plas, 412
- He is of a country  
where Nasciens  
shall never go, "I am Of swich a Contre  
that thou neuere Inne Come sekerle,  
ne Neuere ne schalt in non Manere  
whiles that thou lyvest here. 416
- and bids the latter  
understand his  
writing. but of the writ þat thow hast in honde,  
loke that thou wel vndirstonde."
- Nasciens says,  
that's just what  
he wants to do, "that schal I, quod Nasciens, with good wille,  
For þat myn herte wel mochel falleth vntylle ; 420  
For whiles that I there-Onne don thinke  
I ne have non lust neþer to Eten ne drynke.  
but Of ij thinges fayn wold I knowe  
(3if I Myhte with-Inne A throwe,) 424  
whiche Myn herte myhte gretly Ese,  
And I wiste 3ow Not to mysplese ;"  
and tolde the goodman Every del,  
lik as vppon his herte it lay ful wel. 428
- and tells the old  
man his diffi-  
culties. Anon this good man beheld him tho,  
and seide, "sire Nasciens, what thenkest þou do

For to knowen thy lordis prevyte,  
which In non wyse ne scholde be.

432

For he is a gret fool with-Owten les,  
that desireth to knowen his lordis secretes  
More thanne he Owhte forto do :

The man says, He  
is a great fool  
who tries to pry  
into his Lord's  
secrets.

be war, sire Nasciens, do þou not so."

436

"Now trewely, Sire, quod Nasciens Ageyn,  
3e sein ful soth, Sire, In Certain."

"For this Cause syre Nasciens, I telle it the,  
that the wysere Evere scholdest thou be,

440

The old man  
warns Nasciens  
not to

and Also no More to ben so vnkonngeng

Of thy lordis secretes to han knoweng ;

Sethen that god Of his gret pete,

Of his speyal grace and debonewryte,

444

Hath the schewed be demonstraunce

Of alle the lynes Every chawnehe,

how they scholen happe, and what to be ;

and 3it me thinketh it pleseth not the,

448

seek to know  
more than he has  
been told,

but Evere desirest from day to day

hit forto knowen More verray,

whiche that Non thing Oweth to the,

Sethen that thou art Erthly & Mortalite.

452

Wherefore it May Neuere schewed be

To non dedly Man In non Manere degre,

but 3if it be Only be Revelacioun

thorwgh the holigost In publicacioun.

456

"Behold how Owre lord In Alle Manere

Of his grete godnesse hath schewed þe here

As Mochel as Eny Creature Cowde devise !

and 3it kanst þou not leven In Non Maner wyse,

460

but Evere forto Enqweren More & More.

be war lest it greve the ful sore ;

For there-by Myhtest thou Ryht wel sone

Geten his haterede, And that Anone."

464

else he may rouse  
God's anger.

Whanne Nasciens vndirstood Al this Resoun,

thanne knew he wel be his Owne Enchesoun

- that he was A synnere ful grette,  
 and that Of his Synne he ne Cowde not lete ; 468  
 and to the goodman Seide In this Manere,  
 " Now, good Sere, haueth me Excused here,  
 For it Nis now Merveille Of Myn Axyng  
 In that I am A synnere In Alle thyng ; 472  
 and wot Neuere what I Axen Schal  
 that scholde me Availle, partye and Al ;  
 and knoweth wel þat synneres In Al degre  
 knowen not what they Axen Certeynle, 476  
 Nethir Aftyr God neþer aftyr Resown ;  
 therefore haueth me now In Excusaciown."
- and prays to be  
 excused.
- " Wherefore, quod the goode man thanne,  
 desirest thou to knowen the lyne Of Manere 480  
 that Scholen fallen Of thy degre,  
 thowgh likenesse Of an hownd þat it be,  
 and the Nynthe I-lykned to a flood,  
 lyk as here-to-fore thou vndirstood ?" 484  
 " Sire, and I knew this, quod Nasciens tho,  
 thanne Al my sorwe were Clene Ago."
- Then the old man  
 tells him,
- " ȝe, quod this goodman to hym Ageyn,  
 Thanne schal I the it tellen In Certeyn. 488  
 " Thyke that Of the lyown han Sygnefyauunce,  
 loke that thou take it In ful Remembrawnce—  
 and Ek of Owre lordis Owne Schewyng,—  
 that they Scholen ben good In here leveng, 492  
 And Of feyth bothe pyler and fundement,  
 and þerto Of Clene lyf In al here Entent.  
 & for Of Clene lyf that they scholen be,  
 The lyown they signefie In Eche degre 496  
 Be Manye Resowns, As I schal the Schewe :  
 herkene hem now, here vppon A rowe.  
 For lyk As the lyown Ouer Alle Other bestes  
 Is chef lord, and þerto hath alle his hestes, 500  
 and putteth hem vndir his Subiecciown,  
 Riht so doth the wyse Man be alle Manere Of Resown,—
- that his ninth  
 descendant signi-  
 fied by the lion<sup>1</sup>  
 shall be good and  
 faithful;
- [<sup>1</sup> See Fr. p. 99, 'Il  
 nuevimes qui . .  
 pierdoit sa forme,  
 et reuenoit en  
 forme de lion.']
- and as the lion  
 reigns over the  
 other beasts,
- so does the wise  
 man over sinners.



he wil not In synne lyhtly falle,  
 thowghe þat be Entysment the devel to hym Calle, 504  
 and ȝif it happe as be Mys-Aventure  
 that In dedly synne he falle, I the enswe,  
 ȝit he hopeth Into the Otterest degre  
 thorwgh Celastial thinges saved forto be ; 508  
 and that be the holigostes Myht

If he falls into sin  
 he hopes to be  
 restored by the  
 Holy Spirit.

From synne to kepen hym bothe day and nyht ;  
 And be Goddis Myht thens Owt to A-Ryse,  
 lyk as the lyown of Alle bestes hath the pryse : 512  
 and thus the goode Man doth hym Restreyne  
 Every day from Synne Certeyne  
 thorwgh his strengthe and thorwgh his Myht,  
 Of the holygost, I telle the ful Ryht. 516

“The tothir that to an hownd I-lykned Is,  
 Signefyeth A Synnere with-Owten Mys,  
 that for hunger Renneth to his vyawnde,—  
 as I do the now forto vndirstonde,— 520  
 So doth the Synnere thorwgh temptaciowun  
 Of the develys quentyse and ymagynacioun,  
 that In synne whanne he is falle,  
 Evere the devel to hym doth Calle, 524

The eighth de-  
 scendant, Laun-  
 celot, typified by  
 the hound (p. 89,  
 91), signifies a  
 sinner, who

That he ne hath non strenkthe to Ryse  
 lyk as the lyown hath, In non wyse ;  
 For, And he witte how fowl Synne were,  
 and how bytter In Eche Manere, 528  
 and what bytternesse that is there-Inne,  
 I trowe that he wolde beleven Of synne ;  
 For thanne scholde he knowen Eche Del  
 The fylthnesse of Alle Synnes ful wel. 532  
 lo, thus to A flood<sup>1</sup> and to A lyown  
 thy ligne is lykned be good Resown.

has no strength  
 to rise or to know  
 how foul sin is,

else he would  
 leave it.

[<sup>1</sup> Hownd. But  
 Galahad, Nas-  
 ciens's ninth  
 descendant, was  
 1. a flood, 2. a  
 lion : see p. 93.]

“And how the Nynthe is likned Certeynle  
 To A gret Flood,—here hast thou now se, 536  
 that In the begynneng trowble & thikke it is,  
 and swete In the Endeng with-Owten Mys.

Nasciens's ninth  
 descendant (Ga-  
 lath or Galahad,  
 p. 91-2) is like a  
 troubled stream,

"Be enchosown that the flood trowbled schal be,  
 and thikke atte begynneng In Alle degre, 540  
 because he was born in dedly syn,  
 It is for he was begeten In Synne,  
 be Engendrwre, nethir More ne Mynne ;  
 and that Mulyer not born he was,  
 but be lust Of lecherye In Certeine plas ; 544  
 and not be holy Chirches ymagynacioun,  
 but Onlyche be fowl fornycaciowun,  
 and In Othir dedly Synne Also ;  
 therfore his birthe In begynneng, foul it is, lo, 548  
 and trowbled As Is a thykke Revere.

"but as In the Midwardis, vndirstonde þou here,  
 that whanne he Cam to his Middyl Age,  
 but will grow up a wise man, full of prowess,  
 he wax A man bothe sad and Sage, 552  
 and ful Of prowesse and Chevalrye,  
 Therto Myhty man, Strong and hardye.  
 That is ȝit now More for to seyn :  
 Of Chevalrye he schal passen Alle his fadris pleyn, 556  
 bothe of Erthly prowesse,  
 Of bownte, and Of alle godnesse.

For a virgyne Evere schal he be  
 and be a virgin all his life, and end  
 alle dayes Of his lyve Certeinle ; 560  
 more wonderfully than any other man.  
 And the Ende Of him More Merveillous schal be  
 thanne Of Ony Oper Man Certeynle ;  
 For Of Condiscions he schal han non pere  
 Of non Erthly Man lyvenge here. 564  
 For he A More gracious Man schal ben  
 thanne Evere was Ony Of his stren.  
 Now have I told the Al the hole decent  
 Of Alle thy lyne, Sire, verament." 568

Then the old man disappears.  
 And whanne these wordes he hadde I-told,  
 Nasciens faste gon to be-hold,  
 And he ne wyste In non degre  
 whêre this Man becam Certeynle. 572  
 And whanne Nasciens sawgh al this,  
 thanne thanked he þe kyng Of blys,

and wiste wel *þat* it was goddis Ordinaunce  
 that him sente Swich manere of chaunce, 576  
 and *þat* he hadde verray knowenge  
 Of that he was to fore In stodyenge.

Now scholen we tornen here Owre storye,  
 and to Flegentyne, Nasciens wyf, scholen we hye. 580

The story goes  
 back to Flegent-  
 tyne.

## CHAPTER XL.

OF FLEGENTYNE'S MEEKNESS, AND HOW SHE HAS THE  
 THREE TOMBS BUILT AND CARVED.<sup>1</sup>

How Flegentyne bare her sorrows very meekly, and prayed for Nasciens and Celidoyne (p. 102); and how, as she was going to the Virgin's church, the men of Tarabel met her and gave her her husband's message (p. 102, and see ch. xxxviii. p. 83); and how she took silver and gold, and went and got workmen, and set up "the tombs of Judgment in the contre betwene Tarabel and Babiloïne" over Nabor, the Lord of Tarabel, and the Giant Fereyn (p. 103); and how she then retired to her castle Belyl, and would not leave it, though entreated by Mordrains and Sarracynte to do so (p. 103-4).

Whanne that Nasciens from his Castel was go,  
 Thanne Flegentyne his wyf made mochel wo  
 that he nowgher myhte ben fownde,  
 Nethir fer, nethir Nygh, In non stownde : 4  
 thanne left sche styлле ful of Morneng,  
 Of Sorwe, and of lewmentyng,  
 as sche that hire lord loved Sovereinely  
 Aboven Alle Creatures *þat* weren Erthly ; 8  
 and ȝit Neuere for non temptacioun  
 hire herte was Neuere In Mwtacyoun ;  
 but Evere As A womman good & Clene  
 hire persecuciouns suffred, As I wene ; 12

Flegentyne is  
 much distressed  
 at Nasciens's  
 absence,

<sup>1</sup> The Additional MS. heads the illustration to this chapter,—"Ensi que vne duchoise fit taillier les tombes, et les lettres escrire;" and begins "Chi endroit dist li contes que quant nasciens se fu partis des homes karabel et de nabor qui en tel maniere estoit mort. comme li contes nous a deuises. li home karabel alerent tant qu'il uindrent a la duchoise flagentine," &c.

but bears her  
grief very meekly.

And Evere thanked God Of hire trebulacioun,  
Of hire descisse and hire persecucioun,  
and Evere As A womman ful Of Meknesse  
Sche hire kepte In Al hire distresse ; 16

She prays for her  
husband and son,

and thowgh In Ioye Oper In sorwe sche were,  
For hire lord sche preyde In hire Manere,  
and for here 3onge sone Also, 20  
That God hem kepe from payne & wo,

and their salva-  
tion.

and that here Sowlis Myhte Comen to blysse ;  
Of this preyere dide sche not Misse.  
And thus Morned sche Everyday tho  
For that hyre lord was so Ago, 24  
and wisten Neuere whider becomen they were,  
Into non place, Nethyr Fer ne Nere.

The men of Sarras  
bring her back no  
tidings,

and whanne it was toward the Nyht,  
and Men Of Sarras Comen hom ful Ryht, 28  
and non tydynges ne Cowden telle  
Of hire lord in non wise how it befelle,  
thanne Moche sorrere Abasched sche was,  
More thanne to-fore In Ony Oper plas. 32

and she grieves  
all night.

thanne grettere sorwe hadde sche with-owten variaunce  
Othirwyse thanne sche made Offen Semblaunce ;  
and thus Al þat Nyht In sorwe sche lay  
Tyl uppon þe Morwen it was lyht Of day. 36

On the Morwe Erly, whanne it was lyht,  
toward the Chirche this lady took hire way Ryht,  
wheeche that hire lord Sire Nasciens  
Of Godis Modir hadde mad it In reuerens. 40

The men of Tara-  
bel bring Nas-  
ciens's greeting,

Thanne Comen the Men of tarabel  
To Flegentyne, that lady so lel,  
and seide that "3owre lorde sente 3ow gretying  
Of good love Aboven Alle thing," 44

and tell his wife  
Flegentyne of  
what happened to  
the lord of  
Tarabel,  
to Nabor,

and tolden hire Only how þat it was—  
as that they Syen In thike plas,—  
Of Tarabel the grete lord,  
and of Nabor, At On Word, 48

And Of the grete leawnt Also, and the giant.  
 how þat of hem thre it happede tho.

Whanne that sche vndirstood Al this tale,  
 how that hire lord was browht In bale, 52

and how Saved he was be goddis Mercy,  
 thanne thydirward faste she gan hyre hy,  
 And took with hire bothe Silvir & Gold  
 To fulfille that hire lord wold. 56

and to that Mowntayng wente Anon  
 there that hire lord the bataille hadde don,  
 And Aftir werkmen sente sche faste  
 Tho thre tombes to Maken In haste ; 60 Flegentyne builds  
the three tombs  
her husband bade  
her (p. 83),  
 lyk as hire lord devysed hem hadde,  
 The werkmen faste sche maken badde :

So that with-Inne thre Month of day  
 they weren Redy dyht ; and sche wente hire way. 64

For tho tombes so hy let sche þere Make  
 that Al the world þeroffe Ensampl to take,  
 And sche let wryten On Every ston  
 the Cause of here deyeng Anon. 68

And to Every tombe sche ȝaf A name,  
 "the tombes of Iuggement" with-owten blame ; and calls them  
the Tombs of  
Judgment.  
 and these tombes stonden In the Entre  
 be-twene Tarabel and babiloine Sikerle. 72

So that hom aȝen Is sche now gon,  
 To Belyl hire Castel Of lym & ston,  
 and there sche Casteth for to Abyde,  
 And thens to Romowne At no<sup>1</sup> Tyde 76 [leaf 56]  
She lives in her  
castle Belyl,  
[1 MS. not]  
 tyl that sche have tydynges Of hire lord,  
 Owther from hym Som Certeyn Word,  
 Owther Ellis that sche wente be Adventure,  
 Ellis wolde sche not thens gon, I the Ensure. 80

Thus this lady In hire Castel stille Abod,  
 As A good womman ful Of hevenynesse & Mod,  
 From to-forn Cristemasse Feste from Christmas  
to Easter.  
 Into past Esterne Attē leste. 84

	and In this Mene while Cam Rydyng— That goode lady Into Comfortyng—	
Mordreins and his queen come to see Flegentyne, and want her to go to Sarras,	bothe kyng Mordreyns and his qwene Sarracynte, that lady be-dene ;	88
	and gladliche with hem hire wold han had, and to Sarras with hem hire wold han lad,	
but she won't go	but sche ne wolde for non thing To Sarras gon with the kyng	92
without news of her husband.	tyl that sche haue verray knowlechinge Of hire lord, more verray tydyng.	
	but now leveth this storye here Of kyng Mordreins and the lady In fere,	96
	and bothe Of Nasciens & Celidoyne, And of al that lyne there in certeyne,	
The story goes to Joseph and his company.	And A3en Torneth to Iosephe, <sup>1</sup> and Iosephes his sonc, & to Alle that Feleschepe that with hym gone.	100

## CHAPTER XLII.

NOW JOSEPH AND HIS COMPANIONS CROSS OVER TO  
BRITAIN ON JOSEPHES'S SHIRT.<sup>2</sup>

How God delivered from prisons, and fed always, Joseph and his companions ; and one night ordered Joseph to beget Galaaz on his wife, which he did (p. 105-6). How they come to the sea, and ask counsel of Josephes as to their crossing it (p. 106-7). He says, God will take some over at once, but not all (p. 107) ; and why, because, though He kept His promise of help to them, some of them were unchaste with their wives, and others repented leaving their homes, therefore they cannot pass over (p. 108) ; but the good ones shall (p. 108). These, Josephes kisses (p. 111), and by order of a voice from heaven sends the Graal-Bearers first, who walk barefoot on the sea as on dry

<sup>1</sup> This, and the same word hereafter, represent the *Iosep* of the MS., the final *p* having a curt over it.

<sup>2</sup> The Additional MS. heads the illustration to this chapter, —“Ensi que Iosephes le vesque fet passer ses gens la mer sour son chemise, et deus i afondrerent ;” and begins “Orendroit dist li contes, que quant ioseph se fu partis de sarras. il erra entre lui et sa compaignie mainte iournee, et tant qu'il orent passe le flun d' eufratre, et mainte autre terre.”

ground (p. 111-12); then he pulls off his shirt, and calls Joseph first, then Dro (p. 112), and 150 persons on to it on the sea, God "redressing" it, and making it hold them, except two sinners who drop off, and sink like lead or stone (p. 113). On the Shirt they cross the sea, and arrive safe in Great Britain, which is peopled by Saracens and other miscreants (p. 113). Josephes prays for his friends left behind, and is told that they shall arrive safe, and that he is to spread Christianity over the land (p. 114). He tells his companions that Britain is their promist land, and exhorts them to keep God's law and establish it there (p. 115). They offer at once to do what he orders for the rearing of God's law; but he decides on waiting for tidings of their companions (p. 115).

Now telleth here this Story Anon,	
That aftir Josephe from Sarras was gon,	
So that betwene hym and his Compenye	
Manye Jornes wenten they Sekerlye	4
tyl they weren past the flowm Of Ewfrate,	
And Manye Othir Jornes bothe Erly and late.	
And as they wenten, Mochel folk they fownde	
that hem Arested In that stownde;	8
but Evere god deliuered hem Anon	
bothe Owt Of Castel and Owt of ston;	
So that Nyhtes thanne Manyon	
In Wodes weren they logged Echon,	12
and In Every mannes loggenge	
Alle Manere Of vyande bothe of Mete and drink;	
what that here hertes Cowden Axen Oþer Crave,	
with-Owten dowte Anon they it have.	16
that Nyht lay Josephe with his wyf,	
A Noble woman to God, and Clene Of lyf;	
For Of Alle wommen that thike tyme were,	
Of hire degre hadde sche non pere.	20
Thanne descendid A vois there Anon,	
and to Josephe there spak thus son,	
and seide "that the grete Maister þe word sent	
thy wyf fleschly to knowen In good Entente;	24
This Niht Only that thou so do,	
For it is goddis will that it be so.	

Joseph and his  
companions  
make many  
journies,

are deliverd  
from enemies,

and fed with as  
much as they  
require.

Joseph has a wife,  
noble, and virtu-  
ous,

and the best of  
her time.

He is to have a son of her, to be  
 So that here thorwgh the seed Of the  
 this lond may Repleynsched be : 28  
 and ȝif that it be a knave Chyld,  
 called Galaaz, Galaaz thou him Clepe, bothe mek and Myld,  
 For thus Commandeth the grete lord  
 that Alle thing Ordeyneth be his Owne Acord." 32  
 thanne Answerid Josephe there riht Anon,  
 "I am Redy his Comandement to don,  
 but that I am so Feble and so Old  
 that I not how this thing ben schold." 36  
 quod this voys, "dismaye the non thing,  
 For thus Moste it be with-Owten varyeng."  
 his wyf, Josephe knew that Nyht,  
 and begat Galaaz thorwgh goddis Myht, 40  
 who was a good man,  
 whiche was A good man, and Clene of lif,  
 and the peple kepte from Mochel stryf;  
 and a worthy knight.  
 and therto A worthy knyht he was,  
 which was fulfild be goddis gras. 44  
 So On the Morwe, whanne it was day,  
 Josephe and his Meyne taken here way  
 there that holy arche it was,  
 Joseph and his company pray  
 before the Graal,  
 And Maden here preyeris In þat plas ; 48  
 Afore that holy vessel Alle knelynge,  
 they preiden there ful sore wepinge  
 And besowhiten Oure lord Of good Cowndyt  
 Ouer that Se to passen ful qwyt 52  
 Into the lond that was behoten hem,  
 To Alle here Children, and to here stren.  
 Thanne whanne here preyers they hadden I-do,  
 then go towards the sea,  
 Towardis the Se thanne Gonne they go, 56  
 And this be-fyl vppon a satirday  
 that be-Nyhted they weren In fay.  
 and whanne they weren Come to the see,  
 but find no ship.  
 Nethir Galeye ne Schipe ne fownden they sekerle 60  
 where-Inne they myhten Over see gon.  
 thanne Maden they mone Everichon ;



- and for Sorwe and fol lewmentyng  
 they borsten Alle In Sore wepyng, 64 They are much  
distressed at this,  
 and preyden Owre lord Of his Socour  
 hem forto senden In that langowr ;  
 and for his Mercye & his pyte  
 Sawf to bryngen hem Over the See. 68  
 and with this they Comen wepyng ful sore  
 alle to Josephes the Bischope thore,  
 "A, Sire bischope, how scholen we do ?  
 Ouer this Se mown we not Go, 72 and ask the advice  
of Joseph,  
 For here is nethir schipe ne Galeye  
 That we mown Ouer In gon trewelye ;  
 Wherefore we mosten Abyden stille here  
 But 3e konne tellen vs Ony bettyr Chere. 76 what they shall  
do,  
 Wherefore, Sire, we preyen now the  
 that thou wost tellen vs som Certeinte,  
 whethir that we scholen here styлле Abyde,  
 Owther Ouer the see goon At this tyde 80 and how they  
shall get to the  
land promist  
to them ?  
 Into the lond that is 3oven to vs  
 Be the Specyal grace Of swete Iesus,  
 that the Remnaunt Of Oure weyes myhte we go  
 Oure lordis wille to fulfillen Al so." 84
- Whanne Joseph sawh hem Maken this Mone,  
 Gret pite he hadde Of hem Everichone  
 that they here Contre and good hadden forsake,  
 and Only to Goddis Servise hem take ; 88 Joseph pities  
them, and tells  
them,  
 and Ek that Of his kynne they were,  
 bothe lordis and ladyes that weren there.
- And Anon he seide these wordis Milde,  
 "Dismaye 3ow not, ne3er lord lady ne Childe, 92  
 For he that hath Counveyed vs In Every weye,  
 Ouer this See he wele vs now Conveye.  
 But alle, at this tyme, Cowndeye not he wele ;  
 and why, I schal tellen yow the Skele. 96 You shall be con-  
veyd over, but  
not all at once,  
 For whanne 3e Comen Owt Of 3oure lond,  
 As I do 3ow here to vndirstond,

because you  
vowd to serve  
God and forsake  
sin,

And forsoken Al Worldly Ese,  
Onliche that goode lord for to plesse, 100  
and him behighten good Servise to do  
As the Child to þ<sup>e</sup> fadir, with-Owten Mo ;  
And that Synne scholden 3e don non  
From that tyme forward where so 3e gon, 104  
lik As 3e dyden there be-fore

and He promist  
to protect you,

with 3oure wyves whanne 3e weren thore :  
and he 3ow behighte with-Owten drede  
he wolde 3ow socoure In al 3oure Nede ; 108  
and where-Onne 3oure herte would thenke,  
3e scholde it hauen, bothe Mete and drynke ;  
and Also delyveren 3ow wolde he

and give all you  
requird ;

From alle Noysaunce and al adversite : 112  
And Alle thing that he hath 3ow behyht,  
he hath it parfo[r]med with strengthe & myht.  
For 3it me semeth that 3e axeden nevere thing  
but that Anon that 3e hadden 3owre Askyng. 116  
and as Often as that Arest hauen 3e ben,  
he hath 3ow deliuered both faire & Clen.

and His promise  
has been kept,

Thus hath he 3olden to 3ow his beheste,  
To Man womman and Child, both lest and Meste. 120

“ But ful Evel Aqwyt hym han 3e  
For his kendenesse, As 3e scholen Se :  
Herkeneth me now what I schal say.

but yours has  
been broken ;  
for though in  
Agas Forest

“ Whanne he to 3ow spak 3isterday 124  
Atte Entre Of the forest here  
That Agas is Clepid In Old Manere,  
and there he warned 3ou genneraly

God bade you be  
chaste,

In Chastete to kepen 3ow Only, 128  
and Clene In body and In herte,  
that non vncleennesse 3ow Asterte ;  
Ne not with 3owre wyves forto Melle  
but be his leve, As I 3ow Spelle ; 132  
and this promyse Maden 3e,  
As 3e wel knowen Certeynle :

Now, behold how 3e han this holden,  
3owre promyses lik as 3e tolden ! 136

For the More part Of this Compene, yet some of you  
3e knowen 3owre wyves In luxvrye ! have been un-  
chaste,  
And Somme there ben that Repenten ful sore, and some repent  
that Owt Of here Contre Comen they thore ; 140 that they came at  
all.

and so Entasted Alle 3e been,  
Somme Of lecherye that is vnclen,  
And Somme Of his Contre the Repentaunce  
why they Owt Comen be Ony Chaunce, 144  
and Sory they ben In alle degre  
here hertes to sette In Swich parfyte.

“ But the tothere that Operwise han do, But the others  
here hertes to god Contenwed Euere mo, 148 have their hearts  
full of love,

and 3it Into this day dwellyn they So,—  
Al so hot brenneng Evere In Charyte, lo,  
as Ony licour In vessel boylled May be,  
Thus dwellen they In love and In Charite ; 152

and ben fulfild with the holy gost, and the Holy  
the wheche that is lord Of myhtes most ; Spirit,

For they han kept hem In Chastete  
Aftyr Goddis byddyng In Eche degre, 156

And In Chastete han they kept here lyf  
Aftyr goddis comandement with-Owten stryf,—

These, trewely, scholen passen the See and these shall  
with-Owten Schipe oper galeye In Ony degre ; 160 pass over without  
ship,

and the See hem Susteyne schal also,  
and there-Over Clene forto go.

For *with* venym Enfect be they not trewelye, for they are free  
Neper with fylthe Entachched, ne *with* non velonye ; 164 from sin.

These with-Owten Schipe Scholen go  
Over the See with-Owten Mo,

thorwgh feyth, beleve, and stedfast Creaunce  
that In hem is fownden with-Owten variaunce. 168

“ But 3e that ben fallen in Synne, But you, that  
3e ben not Able to Entren the Se *with*-Inne have sinnd,

- But 3if 3e han Owther Schipe *oper* Galeye  
 That 3ow Ouer May bryngen Sauflie. 172  
 and wele 3e now heren the Cause why?  
 I schal it 3ow tellen ful Openly ;  
 that we from 3ow scholen departen here,  
 I schal it 3ow Schewen More Openly and Clere. 176  
 For Oure lord desyreth In non degre  
 The deth of A Synnere, what so he be ;  
 but that he lyve and Amenden his lif  
 Forto lyven In Clennesse with-Owten stryf. 180  
 "This thing to 3ow now have I told,  
 3owre owne folyes to knowen Manyfold,  
 Of that 3e han Mistaken 3ow Ony Owr  
 I forfetyng Azens 3oure Creatowr, 184  
 Ne~~per~~ neuere Repented 3ow Into this day  
 Of 3oure Evele dedis, as I 3ow Say."  
 Thanne they that Cowpable were,  
 herde Joseph~~e~~ Speken In this Manere, 188  
 and hem So Acusede Of here trespas,  
 Ful mochel Sorwe Maden they In that plas,  
 and begannen so gret deel forto Make  
 So that for Sorwe they gonne to qwake, 192  
 that neuere grettere Sorwe Men say  
 To-forn that tyme Into that day ;  
 and Cryden In here Owne Conciense,  
 "A, Creature vnkende, why wostest þou Offense? 196  
 and Of this Condieiounz Cursed peple we ben  
 Ful two hundred & Sixty, as that I wen."  
 And Of hem that not Acwsed were,  
 To Iosephes the[y] Rennen al In fere, 200  
 and to-forn hym they kneleden Everychon,  
 and thanne thus to hym they seiden Anon—  
 "Now, swete Sere Josephes<sup>1</sup>, how may this be  
 that we scholen passen here Ouer the see?" 204  
 thanne he hem Answerede Ryht Anon

<sup>1</sup> MS. Josephs, with a line through the h.

"Here Over this See now scholen 30 gon."

and vppon that Compene was Certainly

Two hundred persones and ful Fyfty,

208

There are two  
hundred and fifty  
of them.

and the Moste part Of Alle tho,

kynnes folk to Iosephes weren Also.

That Nyht it was bothe fair and stille,

and the See pesible At here Owne wille

212

The night is fair  
and still.

with-Owten tempest Owther distresse ;

and þ<sup>e</sup> Mone schon In alle hire bryhtnesse,

Al so bryht as In Averylle,

thus it schon bothe fair & stille :

216

and this was the Satyrday Certainly

Afor Esterne day ful trewly.

And tho Iosephes to his fadir then Cam Anon

And hym kyste to-forn hem Echon,

220

Josephes kisses  
his father,

& so On Aftyr Anothir there

As his Owne bretheren In Eche Manere ;

So Iosephes hem kyste Everychon,

Alle his Compene be On and On ;

224

and all his  
company,

and to hem he seyde In the same degre

As to his Fadir he dyde thanne Certainle,

"Sweth 30 me now Everychon

In the Same weye that I schal gon."

228

thanne Iosephes the See wolde han Entred Anon

but that A voys to hym there Cam thus sone,

and Seide, "Iosephes, Entre thou not here,

but werke thou In Other Manere.

232

and hears a voice  
from heaven,

Ferst putte to-forn the Everichon

that thou kystest here Anon,

and Setten here feet vppon the se—

For Alle I-Saved scholen they be,

236

telling him to  
send the Graal  
Bearers first  
(The French  
makes this point  
clear),

As it is pleynly the be-hote,

Over Al Sawf scholen they gon On fote ;

For Alle Sewr Scholen they be

vppon the See to Gon ful Certainle,

240

and they shall go  
over on foot.

and Over this see scholen they pase

Er the day schewe In Ony plase.”

[leaf 57] As the vois to Iosephe[s] Spak, in the same Manere  
 Riht so forth his peple Cleped he there ; 244  
 and theym that the holy vessel bore,  
 Into the Se he dide hem gon thore,  
 “For the vertw Of this Fessel  
 3ow schal Cowndyen faire and wel.” 248

Josephes sends  
 the Graal-bearers  
 into the sea, and  
 they walk as on  
 dry land,  
 and thus vppon the see they wenten Anon  
 with-Owten drede thanne Everychon,  
 that so vppon that water wenten they there  
 As thowgh vppon the drye grownd they were ; 252  
 and with hem boren they In Compenye  
 the holy vessel, with-Owten lye,  
 the wheche they Cleped seint Graal  
 Owthir O<sup>per</sup>wyse it is I-Clepid p<sup>e</sup> sank Ryal. 256

And whanne Iosephes beheld Al this  
 that On p<sup>e</sup> water the[y] wenten with-Owten Mys,  
 Josephes takes off  
 his shirt, and  
 thanne dide he Of his Schirte there,  
 and Clothed him In Anothir Manere, 260

spreads it on the  
 sea,  
 and spradde that Schirte vppon the see  
 As thowgh that it pleyn lond hadde I-be,  
 and Seide to his fadir there Anon  
 and his father  
 his feet that Schirte to setten vppon. 264

Thanne cleped he forth An Old Man  
 that Iosephes ful Cosyn was than,  
 and twelfe Sones he hadde Also ;  
 but the fadris Name was Clepyd Dro : 268  
 and he his feet sette vpon the Scherte,  
 and as Iosephe to-forn him hadde sette.  
 and the rest of the  
 company come  
 on it.  
 thanne Aftyr this Iosephes gan to Calle  
 An hundred and Fyfty forth with Alle ; 272  
 and alle vppon the Scherte Entred Anon,  
 And there vppon the See they stoden Echon.

Thanne Josephes bothe Schirte and water gan blesse,  
 And Anon God gan it for to Redresse, 276  
 and wax moche largere hem vntylle,

God stretches it

and it fer Abrod spradde Aftyr goddis wyllē !  
 behold what Meracle god there wrowhte  
 For his peple that he hadde I-bowhte ! 280  
 that for An hundred and persones Fyfty  
 Vppon that schirte Alle weren they trewely !  
 Except Only persones tweyne  
 whiche weren not worthy In Certeyne, 284  
 the whiche was bothe the fadir & þ<sup>e</sup> sone  
 that ne hadden not ful wel I-kept here Wone ;  
 the Fadrīs Name, 'Symenx' it was,  
 that whanne he scholde Entren In that plas, 288  
 Into the water they sonken there Anon  
 As thowgh it hadde ben Owther led Oþer ston.  
 And whanne Josephes beheld thanne this,  
 " 3e han don ful Evele with-Owten Mis. 292  
 Now here the werkes don wel schewe  
 what feith In 3ow was In þis throwe."  
 And whanne that Into the water weren they Sonke,  
 with Alle here strengthes thanne they Swonke 296  
 tyl that Aboven the water they were.  
 Thanne they that vppon the lond weren left there,  
 Faste they Ronne hem to Socoure,  
 And to þ<sup>e</sup> lond hem pulde In that Oure. 300  
 and Josephes held his scherte be the Slevē  
 that So In to the Water he dyde hem Meve,  
 and Comaunded hem alle to God Al-Myht,  
 that so be goddis governaunce forth wenten they  
 ryht ; 304  
 So that it happed hem bothe faire and wel  
 That vppon the Morwe they Aryvede Ech del,  
 and Into grete Breteyne they Entred Anon  
 Al that Compēnye thanne Everychon ; 308  
 And Syen bothe the lond and Contre there,  
 That Alle fulfyld with Sarrasines were,  
 and Manye Othere Miscreaunce,  
 so happid that tyme was here Chaunce. 312

till it holds 150  
people.

Symenx and his  
son sink in the  
water,

because they had  
broken their vows.

Those left behind  
save them.

The shirt goes  
over to Britain,

which is full of  
Sarrasins and  
evildoers.

Whanne that Alle Aryved they were,  
 Josephes Anon Reuersed hym there,  
 and vppon his knes he knelide A-down,  
 and to God there he Made his Orisown, 316  
 and 3ald hym graces & thankynge Al so  
 Of the Miracle that he for hem hadde I-do.  
 Josephes gives  
 thanks for their  
 arrival,

Thanne Josephes drowh hym somewhat Afer  
 From his Felawes, and wolde Comen non ner, 320  
 and his preyerer gon faste forto Make  
 For his Othere felawes sake  
 with wepyng and with teres grete,  
 For hem that bezonde the Se he lete, 324  
 that God hem Sauf Scholde brynge  
 Into here feleschepe with-owten blemschenge.  
 And whanne his preyerer he hadde I-do,  
 A vois to hym Anon Cam tho, 328  
 And seide<sup>1</sup>, "Iosephes, thy preyerer  
 Of god it is herd In good Manere ;  
 For to the Scholen they Comen sauf & sownd  
 there that thou stondist, vppon this grownd. 332  
 For this lond is behoten to the  
 And to hem þat thou hast In compeyne,  
 Forto Multeplyen this lond here  
 with Opere peple thanne pere-Inne were ; 336  
 And therefore thou Most speden the faste,  
 Goddis Name to pvblysshe In haste ;  
 For wete þou wel, thou Mostest here travaille  
 Tyl goddis lawe be knowen with-Owten faille, 340  
 Over Al Abowtes In this lond,  
 and for non thyng that thou wond."

and prays for  
 those left behind.

His prayer is  
 granted,

and they shall  
 follow him.

He is told that his  
 company is to  
 multiply in this  
 land,

and make known  
 God's law in it.

Whanne Iosephes herde this vois thus seyn,  
 thanne from the Erthe he Ros In Certain, 344  
 And looked vppward to the hevene,  
 And Seide, "lord with Mylde stevene

<sup>1</sup> MS. to ; Fr. *dist.*



behold thy Servaunt Al Redy here  
thy wil to fulfille Every where." 348

Thanne Josephes tornede Anon Ageyn  
Toward his fadir & his frendis In Certeyn,  
and seide, "lordynges, herkeneth to Me ;  
Tydynges I schal tellen 3ow now Certeynle. 352

Josephes tells this  
to his father and  
followers.

this is the lond ful sothfastly  
that to vs is behoten, and Owre Compenny,  
the wheche with Othere plauntes Edified moste be  
thanne it is now for Certeynle. 356

For as the lawe Of Miscreaunce,  
It is bothe fals and Eke variaunce ;  
therfore Moste Goddis lawe here  
Stedfastly ben vp-holden In Ony Manere ; 360  
and perfore In þis lond that lawe Roten welen we,  
and the Rootes of þe fals lawe breken sekerle."

Thanne answerid they Alle Anon  
that to-forn Iosephes stoden Echon, 364  
"lo ! Sire, behold al Redy ben we here  
with Owre hertes and bodyes al In fere  
To don Al 3owre Comandement,  
lo, vs alle here, Sire, present ! 368

They answer,

For here ben we Redy Everychon,  
Goddis lawe to Reren A3ens owre fon ;  
and the lawe Of the verray Crucyfye,  
we scholen it vp-holden to lyve Oþer dye : 372  
there-fore Comande vs what we scholen done,

and live or die for  
the law of the  
Crucified.

and it schal be sped thus sone,  
To Owre poweris and Owre Myht  
Goddis lawe to holden upryht." 376

Thanne answerid Iosephe[s] to hem Ageyn,  
"3it Schal I Abyden In Certeyn  
Tyl that we han Of Owre felawes som tyding,  
3if God Of his grace hyder wyle hem bryng 380  
that On þe tothir syde Of the see now be,  
that God hem kepe for his grete pete."

Josephes thinks  
they will wait till  
the others come  
over to them.

Now levethe here this storye  
 Of Iosephes and Of Al his Compeneye, 384  
 and Retorneth to Nasciens Ageyn,  
 and Ek to Celydoyne In Certeyn.

The story returns  
 to Nasciens and  
 Celidoyne.

## CHAPTER XLII.

### NASCIENS, AND THE SINNERS OF JOSEPH'S COMPANY, LAND IN BRITAIN, MEET JOSEPH, AND THEN CELIDOYNE.<sup>1</sup>

Nasciens goes back on board Solomon's ship, and at night has a Vision of the Good Man who gave him the writ, taking it from him (p. 117). When he wakes, the book is gone (p. 118). He goes to sea, and is met by an 'Amyrawnt' and his knights going to war with king Salarnande of Greece (p. 118). They call him a fool, and say they never saw such a 'nise' man as he is, but give him some food (p. 118-19). After long tossing about, his ship comes, while he sleeps, to the port where Joseph's left-behind followers are (p. 119). They, being ordered from heaven, come on board (p. 119); and when out at sea they find Nasciens (p. 120), wake him, and tell him their story. He recognises among them his knight Clamarides, or Clamacides, from Sarra (p. 121), and gets him to explain how his company came there (p. 122). They all arrive in Britain, are welcomed by Joseph and his company (p. 124), and stay talking, being fed by the Holy Graal (p. 125). After setting out, they go foodless for a day and a night, and are about to quarrel over twelve little loaves (p. 126), when Josephes makes them sit down, breaks each loaf into three, puts it into the Graal, and then feeds all the 500 folk miraculously with the loaves (p. 127), so that they leave behind more than the loaves themselves (p. 127). Josephes preaches to them (p. 127), and then they travel on, and enter Castle Galafort, which has the sign of the Cross on the door (p. 128). They can see no one at first, but afterwards come on a large assembly of Saracen clerks, with whom Celidoyne is arguing before Duke Gaanort (p. 129-30). Nasciens recognises his son, and they embrace (p. 130), and the Duke has the whole company lodged and fed in his castle (p. 132). Celidoyne tells his father that his vessel brought him to Britain, and that he had lived with a good hermit in a wood (p. 132).

<sup>1</sup> The Additional MS. heads this chapter with "Ensi que li amiraut de mer donna du pain a naciens qui estout tous seuls en j. nef;" and begins "Qvant li preudoms qui ancies auoit deuse la senefiance du brief qu'il tenoit, se fu partis de la nef."

Now this storye telleth here

Of the Godman and Nasciens In fere,  
how that Nasciens þis writ gan beholde,  
and there-Onne loked ful Many folde ;  
and how this goodman was thanne Ago  
From Nasciens, and how he ne wiste tho.

4

When the good-  
man vanishes  
from Nasciens,

Nasciens, that was bothe Ioyful and glad,  
On his writ faste loked that he had ;

8

and to that Schippes bord he Cam Anon,  
and Into his Owne Schipe he gan to gon,  
where As was the Bed so Riche,

he goes back to  
his own ship,

and the swerd þat In þ<sup>e</sup> world ne was non swiche, 12

And no man Abowtes hym nowher he say,  
but Only that Richesse that to-forn hym lay ;  
wherethorwh In his herte he gan to glade  
Of the Goode wordis that þ<sup>e</sup> good man seid hade ; 16

and thanne Abowtes hym he lokede tho,  
and Sawh non wyht Comeng to ne fro,

sees nobody  
coming to him,

Ne nethir man ne womman that he myhte to speke.

Thanne Aȝen to his wryt he gan to Reke

20

Tyl that the Nyht it Cam hym vppon ;

thanne down to sleepe he leyd hym Anon.

and goes to sleep.

thanne hym thowhte As long as he In slepe lay

That this goodman Aȝen to hym Cam In Fay,

24

The man who  
gave him the  
letter reappears,  
takes it away,

and took that writ Owt Of his hond,—

thus gan he tho forto vndirstond,—

and seide to him thus In Certeyn,

“this writ gettest thou Neuere ageyn :

28

tyl that Owt of this world schalt þou go,

this writ Aȝen Cometh the neuere vnto ;

and Owt Of this schipe gost þou not In non degre

Tyl the day of the Resurectioun ful sekerle,

32

and thanne schalt þou A-Ryven Anon

Into þ<sup>e</sup> lond there as Is Celidoyne thy son ;

and with þ<sup>e</sup> A-Ryven scholen Also

35

and says he shall  
soon find Celi-  
doyne and the  
men Josephes left  
behind.

the Synneris that with Iosephes ne myghten not go.”

Al this Sawgh Nasciens In his slepinge,  
where-Offen he hadde gret Merveillynge.

Vppon the Morwen whanne it was day lyht,

Nasciens awakes, vp Ros thanne this Nasciens Anon Riht, 40

and bethowghte hym Of his Aviciown  
That he hadde seyn, bothe Alle and som.

misses his writing, Thanne aftir his wryt loked he there,  
and he it Cowde fynde In non Manere ; 44

and ȝit loked he bothe vpe and down  
Al Abowtes that Schipe In vyrown.

& whanne he Cowde fynden In non wyse,  
is much distresst, thanne gan his herte ful sore to Agryse ; 48

thanne woste he wel that thiike good Man  
thiike wryt from hym hadde taken than,

where-Offen Abasched ful sore he was  
that his wryt was so gon In that plas ; 52

but hopes it is the but he hopede that it was be goddis Ordenaunce,  
will of God, wherfore he was the lasse In dowaunce,

So that he Comforted hym the More  
thorwgh the Avyciown that he hadde thore. 56

It behapped hym so the same day

That In the see a schipe he say,  
He meets a ship (and Cam from Cordres that Cyte,) of Cordres, where-Inne was a gret Compene, 60

An Amyrawnt, and with hym bothe princes & knyhtes  
and many Oper peple Redy to fyhtes ;

& Into Grece ward they were,  
going to Grece to fight king Salarnande, vppon kyng Salarnande to werren there. 64

and whanne sire Nasciens thei gonne to se,

thanne Merveilled Alle this Compene,

and, for aftir hem he was formably,

with hem In here schipe they wolden han had trewly ;  
The men in the ship want him to go with them, but Nasciens Nolde In non degre 69

Comen in here Compeyne.

And whanne they syen he Wolde not so,

they seiden he was a fool with-Owten Mo, 72

and that they sien neuere so Nise A man  
as þis veray fool Nasciens was than ;

and think him a  
fool for refusing,

So that to hym þanne for Routh & pyte  
Of here vyandes thanne ȝoven hee ;

but supply him  
with food.

76

and so from hym thanne gonne they gon,  
and Of hym spoken Many On,

that they Syen neuere to fore

A man In a schipe Alone to gon Ore.

80

And Nasciens that In the se was Abrod,  
Vpp and down labowred as wolde þe goode lord ;

Now wente forward here A while,

and now Wente bakwardis Many A myle,

84

and Into Manye A dyvers Contre

that schipe A-Ryved ful Sekerle ;

Nasciens wanders  
about on the sea,

and Often Arest wit Miscreans,

but Euere god delyuered him be chauns.

88

and atte laste the schipe took In to þe see,

Estward Into A port thanne wente he ;

and Abowtes high Midnyht

he fyl On slepe Anon Ryht ;

92

and reaches land  
when he is asleep,

and his schipe to lond it wente,

And ȝit wook he not veramente.

But now declareth this storye

at what yl be A-Ryved Sekerlye—

96

at the devyseng Of Seynt Graal

whiche that this Storye declareth Al,—

It telleth that he Aryved Evene ryht þere

In the same place as Iosephes felischepe were,

100

at the place where  
Josephes's sin-  
ning followers  
were left.

where as they Abyden wel longe

that for synne þe wolde not hem fonge.

And whanne the Schipe to the lond was gon,

To hem A voys there Cam Anon,

104

“ Into this Schipe Entrith Alle ȝe,

and Ouer the Se Cowndyed scholen ȝe be

A voice bids them  
go into Nasciens's  
ship,

Into the lond that is to ȝow behote,

there-Inne to Gryffen Many A Rote.

108

- and sin no more: for, be war þat 3e don non More Synne  
 From this day forward but þat 3e blynne.  
 and 3if 3e don In Ony degre,  
 bothe body & sowle destroyed 3e be." 112
- [leaf 58] And whanne they herde that þ<sup>e</sup> vois thus spak tho,  
 anon they answereden with-Owten Mo,  
 "lord, thyn Owne Men Alle we be  
 From this day forward now Sekerle, 116  
 In Swich a Manere as be non weye  
 thy Comandement not breken feithfullye."  
 and 3it A bonet In þ<sup>e</sup> schip there was  
 that was not set On In that plas ; 120  
 and whanne the bonet was Onne I-don,  
 thanne God sente hem wynd Ryht Anon,  
 So that with-Inne A schort while  
 they Cowden Nethir Sen lond ne yle, 124  
 So fer they weren in the Se.
- sail away, and  
 pray to be guided  
 to Iosephes. thanne betoken they hem Alle to þ<sup>e</sup> Trenyte,  
 and preyden god for his gret Mercye  
 "that to theke Contre he wolde don hem Aplye 128  
 where that Iosephes and Owre felawes be ;  
 Now gracious lord, for thy grete pyte."  
 And whiles thus they weren In here prey[er]e  
 Into A partye Of the Schipe loked they there, 132  
 and Syen Nasciens where that he lay,  
 that hadde not waked Of Al that day  
 For non noyse that they Alle Made,  
 Where-Offen Merveille alle they bade. 136
- Finding Nasciens, and whanne they gonnen hym thus Aspye,  
 Abowtes hym faste they Ronne Sekerlye,  
 & thus they spoken Amonges hem Echon,  
 "whethir schole we Awaken hym Other non." 140  
 thanne Answerid Anon somme ageyn,  
 "Awake we him now here In Certain."  
 Anon On leyde his hond vppon Nasciens his hed,  
 they awake him, and there Awook hym In that sted. 144

- & Anon whanne he Awaked was,  
 he blessid hym Often In that plas,  
 And Merveilled Mochel In his thowht  
 how that Meyne to hym was browht; 148 and he is much surprised,  
 For whanne to Slepe he leyde hym þat Nyht,  
 with-Innen his Schipe ne was non wyht.
- thanne vp Anon he gan hym to dresse,  
 Amonges hem alle In Sothfastnesse, 152  
 As A Man that was ful sore Afrayed,  
 and Of his wittes thanne Alle dismayed,  
 and hem grette there Everychon.
- thanne After, he Axede Of hem Anon 156  
 'Whens that they Comen In to that plas,  
 For with-Inne schort while non with him Nas.'  
 Thanne answerid they hym Anon Ageyn,  
 'that somme Of Ierusalem weren Certeyn, 160 They say they are from Jerusalem and Galilee,  
 And somme Of galile & Of Other plase;  
 Swich was þ<sup>e</sup> Compenye þat there wase;  
 and from here londis thus ben they go,  
 and from here Richesse Clene Also, 164  
 be his <sup>1</sup> Comandement that is kyng of kinges—  
 Wheche is Iesus Crist, lord Ouer al thynges—  
 For Into A lond that we scholde go  
 that vs he hath behoten for Evere Mo, 168 and seek a land promist them by God.  
 To vs and to Oure Eyres In fere: '  
 In this Maner tolden they Nasciens there.
- And whiles they talkyd of this Matere,  
 Sire Nasciens thanne beheld Every where, 172 Nasciens recognises a knight  
 and Amonges hem alle he sawh a knyht  
 that to fore tymes he knew ful riht,  
 as him thowhte be his semblaunce  
 at that tyme with-Owten varyaunce. 176
- thanne wiste he þat it was Clamarides callid Clamacides,  
 that hurt was In bataylle amonges þ<sup>e</sup> pres, 179 who was cured by the cross on Mordrains's shield,  
 and Anon his boote he hadde  
 thorough þ<sup>e</sup> Crois þat Mordrayns In his scheld ladde,

whiche Cros In his scheld to bataille he bar  
whanne with kyng Tholome fawht he thar.

Thanne whanne that this Nasciens knew veraily  
that it was Clamacides properly, 184

Non lengere Abyden thanne he ne Myhte,  
but hym be his propre Name clepid Anon Ryhte,

and Clamacides  
remembers Nasciens  
as his own  
lord,

and seide "Clamacides, Art thou not he  
that Sumtyme heldist lordschepe Of Me?" 188

and whanne Clamacides herde On clepen hym be name,  
he Merveilled thanne gretly Of that fame,

and Aspide that it was Sire Nasciens.

thanne Anon cam he to his presens, 192

and wiste wel it was his Owne lord,

an (*sic*) he his knyht be his Owne acord.

thanne to hym he Ran ful faste,

and abowten his Nekke his Armes he Caste, 196

and is much de-  
lighted to see him.

and hym kyste for Ioye and pyte,

Sore wepyng that Alle men myhten it se,

They ask each  
other how each  
came there?

and seide "Sire, what Aventure may this be

that thus In this Contre ben now 3e, 200

And how to me 3e Comen here,

Fayn wolde I weten, & what Manere."

"And Namly 3e, sire Clamacides,

how that 3e Comen in this pres." 204

Clamacides ex-  
plains how he  
started with  
Iosephes from  
Sarras,

"Certes, quod Clamacides tho,

Sethen that Iosephes Owre bischope gan forth go

and his fadyr Iosephe with his Compene,

whanne from Sarras they wente sekerle, 208

thanne left y al my worldly Catel

and swed him forth Everydel,

Iosephs (*sic*) and his Compenye,

Tyl to the Se we Comen trewlye; 212

and was left  
behind with  
others, on account  
of their sin,

and there Al this Compenye lefte for synne,

Man, Womman, and Child, bothe More & Mynne;

and told hym how pat Iosephes past Ouer the se

Clene be Myracle Certainle; 216



and so lesten we there behynde  
 Tyl God vppon vs wolde han som Mende.  
 and thus, god worschepid mot he be,  
 Into this Schipe ben Entred we ; 220

For the Moste desire we have,  
 and we Of god dorsten it Crave,  
 to Come to Iosephes Oure bischop dere,  
 To his Fadyr, an to oure Compenye In fere." 224

and how they  
 desird to find  
 Iosephes and his  
 company.

"telle me thanne, quod Nasciens anon,  
 Is ȝowre feleschepe wit Iosephes gon?"  
 "ȝe, forsothe, Sire, Sikerly,  
 And so ben we Of his Compenny ; 228  
 but for Owre Synnes that we han don,  
 In his feleschepe Myhte we not Gon.  
 Now have I ȝow told Al In fere  
 Of Owre beenge & Of Owre Manere ; 232

and, good Sire, that ȝe wolden vs telle  
 how þat ȝe sethen of Sarraz gonnen Owte dwelle ;  
 and how that ȝe han fare there ȝe han be,  
 Now, goode Sire, that ȝe welen tellen Me." 236

They ask Nas-  
 ciens how he  
 came so far from  
 home ;  
 and Nasciens  
 partly tells them,

And Nasciens to hym gan to Reporte  
 In to whiche diuers Contre he gan Resorte,  
 and More he wele whanne he hath space,  
 ȝif Ewere to Iosephes to Comen have I grace. 240

and says he'll  
 finish if ever he  
 gets to Iosephes.

Thanne alle that Ewere weren In the Schipe tho,  
 Gret Ioye to Nasciens thanne gonne they do,  
 and hym kysten <sup>1</sup> Al vppon A rowe,  
 and Nasciens hem aȝen with-In A threwe ; 244  
 thus dured that Ioye þat day & that Nyht  
 Tyl vppon the Morwe it was day lyht.  
 and On þ<sup>e</sup> Morwe whanne it was lyht day  
 Alle gonnen thei knelen, and forto pray 248

"that God here Synnes wolde forȝeten Echon,  
 and to his Mercye hem take be On & On,  
 And bringe hem Into the same place  
 there Iosephes is, Lord, thorwgh þ<sup>i</sup> grace, 252

They all pray to  
 be guided to  
 Iosephes,

<sup>1</sup> MS. bysten.

And Oure Othir Feleschepe Also,  
good lord, that we myhte Comen hem to."

And thus dwelled hee In this preyere  
Tyl pryme Of the day Al In fere. 256

and whanne they hadden thus I-do,  
they gonnen hem blessen Everichon tho  
with the Signe Of the holy Crois,  
they thanked Iesus with mylde voys, 260

and find them-  
selves close to  
shore,

and forth they gonnen to loken Anon,  
And Aspyden the lond Evene thus son ;  
and faste be the water syde

and see people  
standing on it.

they syen moche peple þere Abyde ; 264  
but they Nisten what they were  
tyl Somwhat that they Comen Nere.

and whanne they syen the lond verayly,  
thanne hadde they bothe Ioye and pley, 268

They return  
thanks,

And Evere thankeden Goddis sonde  
that he hem Gyede towards the londe.  
and whanne the schipe to the lond was Comen so Ny

and recognise  
their fellows,

that they Syen here felawes Openly, 272  
thanne so gret Ioye was hem Among  
that non Erthly man cowde tellen with tong ;

& whanne they that On þ<sup>e</sup> water side were,  
knewen that here felawes weren there, 276

Ful lowde to hem they gonne to Crye,

and seide "welcometh" Al An hye

Al so lowde as they myhte Crye,

who make them  
very welcome.

"Welcometh" quod Iosephes ful Sekerlye. 280

Thus the Schipe there Cam to londe,  
and Every man Owt gan to fonde.

thanne Eche man Oper gan to Embrace,  
and for Ioye they kysten In that place, 284

and wepten for Ioye and for pete

As they Alle here frendis ded hadde be.

Anon as that Nasciens Iosephes Say,  
Towardis him he took the way, 288

And Of hym took knowleching,  
and ful Onestly Made hym gretyng.  
thanne Iosephes Made hym ful gret Chere,  
and was Ryht Ioyful that he was there.

292 Josephes and  
Nasciens greet  
each other,

thanne Iosephes Gan hym forto Refreyne  
Of his fare, and Of kyng Mordreyne ;  
For Iosephes forȝat hym non thyng,  
so mochel he hadde hem In Chersyng.

296

Thanne tolde hym Nasciens Al In fere  
what Aventure hadde behapped hym there  
Sethen the tyme ȝe from vs wente,  
what hem hadde happed veramente ;  
and how that god for hem hadde wrowht,  
& how Into diuers places that they weren brouht.  
So al day vppon the brynke Abyden they there,  
bothe Iosephes and Alle þat with hym were,  
and thankede God there Everychon  
That hem thedyr Sawfly browhte so sone.

and Nasciens tells  
Josephes all his  
adventures.

300

That day ne Eten they non vyawnde,  
but Resceyved here Saviour, as I vndirstonde,  
vppon the Table Of seynt Graal,  
Other in oþer wyse Clepid sank Ryal.

308

They all receive  
their Saviour,  
on the table of the  
St Graal.

vppon the Morwe Alle Repleynsched they were  
with swich vyaunde as they desired there,  
and the thridde day Ek Also  
what thing they wolden desiren tho.  
thus fowre dayes Abyden they there  
vppon the Se side In this Manere.

312

the Fyfthe day they gonnen to remove,  
and walkid Al day tyl that it was Eve ;  
& atte laste they Entreden In to A forest,  
bothe Olde & ȝong, & lest & Mest :  
And al day and al Nyht Meteles they were,  
whiche gret diseisse dyde hem there.

316

The fifth day  
after, they get  
into a forest, and  
have no food,

320

vppon the Morwe an Aventure befelle ;  
the storye wele that I it telle.

324

- thus Al that day gonne they go  
 Fastyng with peyne and with wo,  
 tyl it was Abowtes Mydday,  
 till they see an old woman      An Old Womman there they say      328  
 that In An Ovene book hire bred,  
 baking twelve little loaves,      and twelfe loves sche hadde In þat sted ;  
 but In soth they weren but smale  
 Forto Maken there-Offen Ony tale.      332  
 and thus they that forhungred were,  
 which they buy, and begin to quarrel over,      thike .xij. loves they Bowhten there ;  
 wherfore Amonges hem they streven faste,  
 and gret Noyse they maden Atte laste,      336  
 & acorden they myhten not In non weye  
 Of these .xij. loves Certeynlye ;  
 For On hongred they weren Manyon,  
 And but .xij. loves amonges hem Echon,      340  
 where as weren fyve hundred persones  
 Of Men & wommen Alle þere At Ones ;  
 that so gret stryf amonges hem was,  
 Eche Oper wold han slayn In that plas      344  
 3if they ne hadde I-stilled be.  
 till Iosephes is appeald to.      thanne faste to Iosephes gonne they fle,  
 and seiden, " Certein, with-Owten faille,  
 Sire, but 3if 3e potten þerto Consaille,      348  
 Eche man Oper wil now sle  
 For A lytel bred, sire, sikerle."  
 " Nay, Certes, quod Iosephes tho,  
 For bred is it Not, how so it go ;      352  
 but it is for here Owne Synne  
 that þ<sup>e</sup> fals Enemy hath tempted hem Inne."  
 thanne seyde Iosephes to his sone Anon  
 Joseph sends his son to quiet the people.      ' that to þ<sup>e</sup> peple he moste gon,      356  
 and stillen hem In that they Cowde Oper Myhte ;  
 For A lytel bred they gynnyn to fyhte.'  
 Thanne Iosephes Cam to hem Anon,  
 and Maden hem to Sytten Everychon ;      360

and so they dyden Al In fere  
 vppon that Grownd seten down there.  
 and Iosephes took these loves hym selve,  
 and hem Brak Anon there Allū twelve,  
 And Everich lof he brak On thre,  
 And In the holy disch thanne putte it he.

364 Iosephes breaks  
 the 12 loaves into  
 three pieces each,  
 and puts them  
 into the holy dish,

there god thanne schewede his Miracle Anon  
 On þ<sup>e</sup> bred þat In the holy vessel was don. 368  
 thanne was this bred afor hem leyd  
 (as Iosephes hadde Comanded and seid,)  
 To-for the fyve hundred persones  
 that on tweyne sides seten In tho wones, 372  
 halfdendel here, and halfendel there ;  
 thus to-for hem was it leid In this Manere.  
 and so mochel plente they hadden Of Mete  
 that Nowher Ny they myhten it Ete, 376  
 but there hem lefte so gret plente  
 that þeroffen they Merveilled ful sekerle ;  
 and ȝit there leften, as hem thowhte,  
 More thanne þ<sup>e</sup> .xij. loves that they bowhte. 380

and the bread  
 becomes more  
 than enough for  
 the 500 people.

while more than  
 twelve loaves are  
 left.

Swich Miracles god schewede there  
 For the Synneres that with Iosephes were,  
 whiche that weren In dedly synne ;  
 lo, ȝit God Of his goodnesse ne wolde not blynne ! 384  
 this Miracle In grete Breteyne was do  
 abowtes þ<sup>e</sup> Midday with-Owten Mo ;  
 whiche day to hem it was ful gret Eso,  
 For þ<sup>e</sup> peple ful wel it dide thanne plesse. 388

And whanne they hadden Eten thus Everichon,  
 Iosephes gan hem for to prechen Anon,  
 and schewed hem the poyntes Of the gospel,  
 and to hem declared it bothe faire and wel ; 392  
 And seyden hem that it was for Synne,  
 theke Errowr that they weren fallen Inne,  
 and Ek thorwgh the develis power,  
 be hos Entyseng ȝe trespaced Er. 396

[leaf 53]

Iosephes preaches  
 to the folk on  
 their sins,

and says he is  
astonisht at  
them.

“ Me Merveylleth gretly of 3oure werkyng  
whanne Evere more 3e hadden Alle 3oure Askyng,  
as wel as 3oure felawes 3owre desire,  
and 3it fillen 3e In the develis powere ; 400  
and that myhten 3e ful wel now se  
whanne Ouer the Se 3e Myhten not gon with me ;  
that Causede 3oure felawes Everychon  
Ouer the see with Me to gon, 404  
b'encheson to god of here goode Servyse ;  
And as wikkedly diden 3e In 3oure gyse.”

He strives to  
teach them how  
to live, but they  
do not improve  
much.

Sweche wordis Iosephes to hem seide,  
and Often Sithes to fore hem it leide ; 408  
and thus he hem tawhte wel forto do  
that Aftyr his werkyng they Scholden leve so ;  
but 3it hadden they a lettyng  
that they ne Cowden don but litel good thing ; 412  
For In hem was wounden with Inne,  
Fowr venym that Made hem to Synne.

They pass that  
night in a wood,

That Nyht Iosephs and his Compeneye,  
In A wode they lyen ful Sekerlye ; 416  
And vppon the Morwe, whanne it was day,  
To that holy vessel token they here way  
there as was the Seynt Graal,  
Owther Oper wise it Clepid the sank Ryal. 420  
And there Maden they Orysowns  
with goode herte and high devociouns ;  
and whanne that thus they hadden I-do,  
Thanne here weye Chosen they tho ; 424  
and thus they wenten al that tyme  
tyl that it was the Owr Of pryme.

and arrive at a  
castle

thanne behelden they Anon there fast bye,  
and A Castel aspiden they ful hastelye 428  
That to the Sarazines belonged there,  
as aftirward they dyden Enqwere ;

called Galafort,  
with a quaint  
cross on the door,

whiche Castel was Cleped Galafort,  
and A qweynte Cros hadden vppon the port, 432

where-Offen they Merveyllede Everichon  
Swich A Cros there-Onne was don.

whereat they are  
astonisht,

For they supposede In Alle that lond  
Non swiche Signe have ben, I vndirstond ; 436  
For but paynemys they wenden it hadde be.

Thanne seyde Iosephes ful Sekerle  
" Into this Castel Entren We here ;  
For here is a signe Of goddis power." 440

Thanne thus forth gonne they to gon  
Alle Barefoted there Everichon.  
and whanne they Nerre hadden Entred the weye,  
the Castel fair semede to here Eye ; 444

and bothe it was strong and fair to Syht,  
and therto A place Of ful strong Myht.  
but ȝit On Neuer nethir syde  
Nethir Man ne womman ne syen that tyde. 448

but they go in, and  
find nobody there,

Wherfore they Merveillede wondirly sore  
that non peple ne syen they thore ;  
thanne seiden they In here Manere  
'that for hem God hadde Ordeyned þat Castel there.' 452  
thanne Entrede they Into that Castel Anon,  
but Man ne womman Syen they Non.

and whanne Into the Myddis they weren gon,  
they stoden stille and herkened Anon, 456  
and hem thoughte as to here heryng  
that they herden A gret Noyse Of spekyng ;  
Of mochel peple, Where so they were,  
Gret Noyse hem thoughte they herden there. 460

only hear a noise  
of many people.

Thanne forthere gonne they to gon ;  
Into a fairre halle Entrede they Anon,  
where that they fownden Everydel  
Alle the meyne of that Castel, 464

They find the  
people of the  
castle,

and Alle the wise Clerkis Of that Contre,  
that best Sarrazines lawe Cowden hee ;  
And the dwk of þat plase was there present  
at that grete Semble verament ; 468

and wise clerks,

and the Duke  
Gaanort,

- the whiche semble Ordeyned he  
 Alle Aȝens Celidoyne ful Sikerle ;  
 which dwk was bothe Riche & fort,  
 his Name was Clepid Gaanort. 472
- who has promist  
 to become a  
 Christian, if Celi-  
 doyne can prove  
 the Christian law  
 is better than the  
 Sarrasin.  
 Thus he to Celidoyne he hadde behyht :  
 “ ȝif that he Cowde, Owther preven Myht,  
 that Cristen lawe paste the Sarrazyn,  
 thanne wil I pleynly beleven In thyn, 476  
 and anon I-Cristened wil I be,  
 Celidoyne, for love Of the.”
- this Causede Celidoyne to ben pere Redy  
 Aȝens tho Sarrazynes ful apertly. 480  
 ȝit Celidoyne In that place  
 to hem so spak thorwgh goddis grace,  
 that they wisten neuere what to Answeren,  
 Swiche qwestions he put hem there. 484  
 and Celidoyne held hem so hote thanne  
 that they ne wiste what to sein, non Manne.
- Celidoyne so  
 puzzles the Sarra-  
 sin clerks,  
 that they ask for  
 another day,  
 Thanne anon be the lordis preyere  
 tyl On þe Morwe Celidoyne ȝaf hem day there ; 488  
 and ȝif that Celidoyne Cowde not thanne preve,  
 he scholde ben distroyed long Er Eve,  
 and ȝif the Sarrazines benethe weren Ido,  
 they scholde ben Confownded for Evere Mo. 492
- and in departing,  
 Thanne thus departed they Everichon,  
 and Eche man to his Ostel hom gan he gon.
- meet Joseph and  
 his company.  
 thanne Abowtes hem loket. They faste  
 On Iosephes and his Compenie In haste ; 496  
 & how bare foted they wente,  
 and how Evel vested pere presente ;  
 wherfore they Merveilleden Everichon,  
 that swich peple Amonges hem gan to gon. 500
- Nasciens rejoices  
 much at seeing  
 Celidoyne again.  
 Whanne Nasciens beheld Celidoyne tho,  
 that with the dewk gan forth to go,  
 thanne gret Ioye he hadde In herte,  
 and Anon to his sone he sterte, 504



and took him In his Armēs two,  
 and Often tymes he kyste him tho,  
 and wepte for Ioye and for pyte  
 Whanne that his sone there say he. 508

And whanne that the Remnaunt syen this,  
 Eche Aftyr Othir Celydoyne gan to kys.

Thanne that beheld this Dewk Gaanort  
 that they to Celidoyne thus gonne Resort, 512  
 where-Offen he Merveyllede wondir sore  
 what Maner Of peple that they wore.

Duke Gaanort  
 asks who the new-  
 comers are?

and whanne they hadden So Ido,  
 Anon the Dewk Clepid Celidoyne tho, 516  
 And Axed hym what the Compenye were  
 That<sup>1</sup> so gret Joye he Made to there.

[<sup>1</sup> Fr. *et qui*]

Thanne to that Dewk Answeryd Celidoyne,  
 "Sire, this is my Fadyr Certeyne;" 520

Celidoyne says  
 they are his  
 father,

and schewed hym to Nasciens pere Anon ryht;  
 "and, sire, this is the pastour Of god Almyht,  
 and Eke the vpholdere Of holichirche,  
 that Many goode wirkes doth wirche, 524  
 and Alle the tothere, holy peple ben,  
 the wheche gon barfot, as 3e mowun sen.

and pastors of  
 God's church,

3it neuertheles, Sire, I telle it the,  
 Riche peple they weren In here Contre, 528  
 And Al that han forsaken Only

For the love Of god Almyhty,  
 that as porely clothed In this world went he  
 as don this peple that 3e now here se. 532

who have given  
 up their riches to  
 serve God,

Now wot I wel with-Owten Dowte  
 That 3oure Clergye, alle the Rowte,  
 Ful Clene Schal Confownded ben

and now the  
 Sarrasin wise  
 men will certainly  
 be confounded.

Toforn 3ow, Sire, As 3e scholen sen; 536  
 For to-forn this high persone here  
 they scholen not doren lyen In non Manere."

"Celidoyne, quod this dewk tho,  
 Sethen thou hen<sup>2</sup> knowest so, 540

[<sup>2</sup> for 'hem',  
 Fr. *les*]

Gaanort has  
Joseph and his  
people well  
entertained,

lede hem vp Into my paleys Anon ;  
and that good Chere my meyne hem don,  
and that they ben Esed with the beste,  
and that Richely they ben browht to Reste ; 544

and to Morwe Atte pryme Of day  
With the to the halle they Comen here way.  
and Of On thing thou me Entende ;  
but 3if þ<sup>e</sup> maister of 3oure lawe Can him defende, 548

Swich Iewyse On hym Schal I do  
that it schal be spoken Of for Evere Mo."  
thanne Comaunded his seriawntes anon  
the Cristene men to herberwen Echon ; 552  
and so they weren Alle ful Richely,  
And therto Ifed with alle delicasy.

for Celidoynes  
sake.

And thus Resceyved alle they were  
For the love Of Celidoyne there, 556  
and hadde Alle thing that they wolden have,  
Owther what here hertes Cowde Crave.

Nasciens asks his  
son how he came  
there ;

and Celidoyne  
says the vessel  
brought him

that Nyht Celidoyne be his fadir lay,  
and thus to Celidoyne gan he say ; 560

he Axede him In what Manere  
that Into that Contre Cam he there ;  
and he him tolde ful Sekerly  
that his vessel him thedir browhte trewly. 564

more than four  
months ago, and  
he has livd with  
a hermit ever  
since.

thanne quod Nasciens A3en tho  
"how longe is that now Ago?"

thanne seide Celidoyne to his fadir Ageyn,  
"Fowre Monthis & More, Sire, In Certein." 568

"And where han 3e dwellid sethen Algate?"  
"Sire, In a forest with An Ermit boþe Erly & late,

whiche is a man Of ful holy lyf ;  
there he me kepte with-Owten Stryf, 572

and gladlich wolde heren Every day  
Of the Cristene lawe what I wold say,

In dispiseng of sarrazines lawe,  
whiche thing to hym was ful fawe." 576

and thus Al Nyht spoken they in fere  
Of Manye Aventures to-gederis there.

Now of this Mater leveth this storye,  
And to Dewk Gaanort let vs now hyc.

580

The story goes to  
Duke Gaanort.

## CHAPTER XLIII.

### OF DUKE GAANORT'S VISIONS AND THEIR INTERPRETATION.<sup>1</sup>

Duke Gaanort has a vision (p. 134), which the Saracen clerks cannot interpret, so the Christians are sent for (p. 135), and Josephes tells his own company and the Duke, that the clear water of the latter's vision typified baptism, whence all his company issued pure; and that the mist that blackend them typified their sin, and the black valley into which it went typified hell (p. 136). Gaanort is satisfied, and calls on the Saracens to dispute about the Virgin Mary (p. 137). Their greatest doctor, Lucans, says, that no child can have been born without its mother knowing a man (p. 138); on which Josephes prays to the Virgin that Lucans may never speak more; and instantly he tears his tongue with fiery hands, pulls it out of his head, and falls down dead (p. 138). Gaanort asks Josephes to satisfy him as to the Virgin's virginity before and after Christ's birth (p. 139). Josephes tells him how, when he (Gaanort) was five years old, in Galilee he saw a type of it; for out of a fleur-de-lys he saw a rose-tree, with many poor roses, but one most glorious bud (p. 140-1); and out of that, closed as it was, one day came a man, who fought a serpent and slew it (p. 142), and pickt up the fallen roses (p. 142). And then the smell of the rose cured him (Gaanort) of a bad wound (p. 143); and, on his trying to uncloze the rose, a man from heaven told him he should never know the meaning of what he had seen, because he was not of the right faith (p. 143). Gaanort worships Josephes, acknowledges that all he has said is true, and asks him to explain its meaning (p. 143-4). Josephes says, that the fleur-de-lys typified Eve (p. 144); the rose-tree the World (p. 145); the fallen roses, prophets in hell whom Christ rescued (p. 145); the precious bud the Virgin Mary (p. 146); the man who

<sup>1</sup> MS. Add. 10292, heads this chapter, "Ensi que iosephes le vesque dispute a le clergie le duc Ganor qui paijens estoit;" and begins it thus: "Quant li dus ganors se fu la nuit colcies eu sen lit, si commencha a penser mult durement des meruelles qu'il auoit oies de celydoine."

came from her like a sunbeam through glass, Christ (p. 146), who, as 'a dedly man,' was tempted, died on the Cross, and rose again, and brought his friends from hell (p. 146-7). And the Virgin was Virgin ever, and you have never worshipt her, Duke Gaanort (p. 147).

Now tellith this storie furthermore

Duke Gaanort lies  
thinking about  
Celidoynes  
works,

how dewk Gaanort to his bed went there,  
and Merveillede Gretly In his thowght  
Of the wondrous that Celidoyne wrowht,

4

the wheche was Evere day be day :

thus thouhte þ<sup>e</sup> dewk as he lay ;

that so atte laste he fyl In slepyng,

and has a vision  
of a great clear  
water,

and þer-Inne he fyl In a gret dremenge.

8

hym thowhte that a Cler water say he,

On þ<sup>e</sup> fareste that myhte be,

whiche, gret wil he hadde to be-holde,

and þere-Onne loked manyfolde.

12

and a crowd of  
people all in  
white,

he say where that a peple gan gon,—

Alle white weren they Everichon,—

and forth alle gonnen they pase ;

but he wist neuere Into what plase.

16

thanne aftir ȝit there say he More :

vypon Somme that weren thore,

A foul mist drops  
on some of them,  
and they are all  
soild, and

decended Adown a foul gret Mist,

that Alle blak becomen they, wel he wyst,

20

and I-fylthed there Everichon,

al so manye as there gonne gon :

and the tothere chonged neuere here Colour

For non maner thing Of that stour.

24

and thanne beheld he atte laste

pass to a black  
valley,

how the fylthed In to A blak valey paste,

where they were taken Everichon ;

and þere Abyden, whethir they wolde oþer non,

28

while the others  
remain clean,  
and go on.

And þ<sup>e</sup> tothere Ouere the water they wente

bothe fair an Clene, with good Entente.

Al this say the dewk In his Slepyng,

where-Offen he Merveillede In his wakyng,

32

that Of al that Niht he myhte Slepēn no more,  
but lay stille, and On this Mater thowhte soro  
that he Sawgh In Aviciown

<sup>1</sup>to him was schewed be Relevaciown.

36 [1 rel. 'that',  
understood]

vppon the Morwen, whanne it was day,  
vp he Ros, and forth wente his way,  
and Comanded there Ryht Anon  
that alle the Maistres to-Forn hym scholde gon.  
and whanne they weren Comen alle In fere,  
Anon his Aviciown he told hem there,  
and there-Offen wolde knowe þ<sup>e</sup> signefiaunce,  
what it betokened with-Owten variaunce.

The duke calls for  
his wise men,

40

and asks the  
meaning of his  
vision,

44

and they Answerid him Ageyn  
that they Cowden not tellen In Certein;  
but of the Cristene Asken Scholen ȝe,  
ȝif they Owht Connen it tellen sekerle.

but they can't  
tell it.

48

thus sone the Cristene weren Aftyr sent  
to-forn the dewk to Comen present,  
and so forth they Comen with good wille,  
the dewkis Comandement to fulfille,  
and Comen forth In Symple Aray  
toform the peple that hem say,  
and seten down vppon the grownde  
atte the dewkes Fet that stownde.

He sends for the  
Christians,

52

thus sone the dewk told hem his dremeng,  
where-Offen he preyde hem of alle Oþer thing  
there-Offen to knowen the verite,  
what Signefiaunce it Myhte be.

and tells his  
dream to them.

56

60

Thanne dressed hym Josephes vp Anon,  
and spak that they herden Everichon.

Josephes says he  
can explain it.

"Gaanort, dewk, I schal the Schewe  
the Signeficiouns vppon A rewe."

64

"And I schal it Abyde, quod the dewk thanne,  
and so schal here now Every Manne;  
For I desire ful gretly here  
the sothe <sup>2</sup>so knowen al In fere."

68 [2? to]

The meaning is  
partly to punish  
his companions.

Thanne torned hym Iosephs riht Anon  
Toward his Compemye Everychon,  
and seide to hem with-Owten lettynge,  
"This Owhte for 3ow to ben Chastysinge; 72

[leaf 60]

And this belongeth to 3ow properly.  
And wele 3e sen, I schal tellen 3ow why,

The flood means  
the baptism,

how the flood that this dewk Say  
In his slepyng As he lay, 76

which you have  
all receivd,

Signefieth fulliche the Cristendom  
that 3e han taken Alle and Som,  
wherethorwgh I-Clensed that 3e be  
From Alle Synnes and vylone. 80

For Al so sone as 3e Cristened were,  
Alle 3oure Olde Synnes forsoken 3e there :

and the foul mist  
means the deadly  
sin,

and also I-puryfyed weren 3e Clene  
Of 3owre Synnes Alle be-dene. 84

But sethen that we Owt of oure Contre gonne gon,  
Into this Contre to Comen Everychon  
that Oure lord hath behoten vs here,  
To vs and to alle Oure lygne In fere ; 88

Into which some  
of you have fallen.

but that On somme Of Owre partye  
the dirknesse is fallen sekerlye,  
wherethorwh 3e be comen bothe fowl & blak,  
and the fals Enemy of whom I to-fore spak 92

3ow hath browht Into dedly Synne,  
the wheche that 3e be Ronnen Inne.  
and the Synne whiche þat 3e han do,  
It is Riht fowl with-Owten Mo ; 96

and that was Sene attë See  
whanne that 3e myhten not passen with Me,  
wherfore that drede Owhte 3e to have,  
3if that 3oure sowles scholen ben save. 100

The dark valley  
signifies hell,

"This dirke valey, and this depe,  
that this dewk say In his slepe,  
sygnefieth with-Owten Ony more liknesse  
the valey Of helle, where as is distresse ; 104

whennes that neuere man schal pase,  
 and he be Entred, for pere is non grase.  
 In wheche valey somme leften there,  
 And somme forth pasten In fair Manere, 108  
 whiche that weren good men and trewe,  
 lyhtly they pasten vppon a Rewe."

out of which no  
 man escapes,

and those who  
 went on were  
 good men who  
 were saved.

And whanne thus he hadde Ido,  
 thanne dewk Gaanort Axede he tho 112  
 how him thowhte be his Expowneng,  
 3if that it liked hym Ony thyng.

"Certes, quod the dewk thanne,  
 I holde 3oure wordis as A trewe Manne; 116  
 And that 3e han Seyd, it plesith Me,  
 how that Ewere there-Offen it be.

For it doth ne more good trewely  
 thanne Ony thing that I haue herd Certainly." 120

The duke  
 approves of  
 Joseph's inter-  
 pretation of his  
 dream,

Thanne spak the dewk to þ<sup>e</sup> Maistres Anon  
 Of the Sarazines lawe Everychon;  
 And Seide, "lordynges, 3e mosten here speke,  
 And vppon Celidoyne to ben Awreke 124

and then bids th  
 Sarrasins dispute  
 with Celidoyne,

Of thike that þ<sup>e</sup> Cristene don Calle  
 Marye, the virgine Modir of Alle-  
 Myhty God In Maieste, 128

about the Virgin  
 Mary.

how swich A lord Iborn Myht be,  
 Mayden after, as sche was to fore,  
 Ere that hire child was Conceyved & bore.

Now wolde I sen to-forn me here  
 how 3e konne beren 3ow In this Matere; 132  
 And the Cristene Confownded to be,  
 whiche that ful wel scholde plesen me."

Whanne that thus he hadde Iseid,  
 thanne stirte vp A mayster In a breyd,— 136  
 the grettest Maister Of alle the lond  
 Of Phelosophie, as I vndirstond;—  
 and thus this Maister him vpe gan dresse  
 Towardis Iosephes, and gan to reherse. 140

Their wisest man,  
 Lucan, begins.

- thanne Iosephes to him seide there,  
 Josephes tells him "Be War, Lucans, what thou seyst here,"  
 to be careful, (For Lucans was the phelosophres Name,  
 Of Sarrazynes lawe A man of fame), 144
- for if he slanders the mother of  
 heaven's king, "loke thou make here non lesyng  
 On Marye, þ<sup>e</sup> Modir Of hevene kyng.  
 and 3if thou do now, In Certeyne  
 he will repent it. thou schalt Repenten In Every veyne 148  
 Er that thou part hens trewelye,  
 Amonges here Alle this Compenye."
- Lucan denies her "I ne schal no thing Seyn, quod this lwcan,  
 virginity. but As Openly it is knowen to Every man ; 152  
 For I telle the, Iosephes, ful Certeynly,  
 was neuere Child In wommannes body  
 with-Owten Mannes knowlechinge,  
 and gret peyne In the Berynge." 156
- Josephes appeals "In the Name Of God, quod Iosephes tho,  
 to the Virgin, Now hast thou Mad A leseng Oþer two.  
 Now, that gloreous Mayde, speecyaly I pray,  
 Azens whom thou hast witnessed this day,— 160  
 as she is a pure as verraylly as sche Maiden Is  
 maiden, To-forn and aftyr, with-Owten Mys,  
 And for Child beryng neuere defowlid was,  
 but Evere Clene virgine be Goddis gras,— 164  
 So as verrayly as sche clene virgine Is,
- to prevent Lucan "thow have non more power to speken Amys  
 ever speaking amiss again ; Azens hire In non Manere degre,  
 and that þou hast seid, it sone mot be." 168
- Anon as Iosephes this word hadde spoke,  
 this lucans Gan Roren In his throte,  
 and made therto þ<sup>e</sup> fowlest Cryeng,  
 as thowh it hadde ben a develes belewyng ; 172
- and Lucan pulls and drowh Owt his tonge with hondis  
 out his own tongue, that brende, him thowhte, as feres brondes,  
 and pulde it Owt Of his hed,  
 and falls dead. and Sethen fyl down there stark ded, 176



so that neuere Man Mihte Of him stere  
hond, leg, ne foot, In non Manere.

Whanne this dewk beheld this tho,  
he ne wyste what to don for wo, 180

and myhte not Abyden his Orible Cry,  
but Owt Of his paleys hadde hym trewely.  
thanne to Iosephes spak he Anon,  
"Maister, Aftir the now will I don, 184

The duke sends  
away the body,  
and says to  
Iosephes,

For I ne wot what I May say  
Of My Selven this Ilke day ;

but 3if thou me wilt tellen here  
Of hire virginite In Alle Manere, 188

'If thou canst  
prove to me her  
virginity,

how that Clene virgine 3e myhte be,  
To-forn and Aftyr, In Alle degre—  
and 3if this pou Conne seyn with-Owten faille,  
I wele Clene werken Aftyr thin Cownsaile."

192 I will follow thy  
counsel.

"Now, Certes, Sire, quod Iosephes tho,  
this schal I the tellen Er that I go.

"whanne thou were A child here be-forn,  
Thanne was I neyther begeten ne born, 196  
Ne Sethen Aftyr that ful longe  
that thou wondris Sye ful stronge,  
whiche that Neuere thou dist discure

Iosephes under-  
takes it,  
and begins to  
remind him of  
what happend  
before he  
(Iosephes) was  
born.

To non Creature, I the ensure ; 200

For the grettest drede haddist pou tho  
that Sethen thou haddest, oper to or fro ;  
and 3it it Is In thin Remembraunce

Of that Merveil and Of that Chaunce." 204

Aftyr this word Anon thanne  
the Dewk gan lawhen On Every Manne.  
thanne Iosephes Axede hym there

"Why lawhe 3e, Sire, In swich Manere ?" 208

"I lawhe, quod this dewk, Certeinly,  
For pat 3e maken fables so Openly,

The duke laughs  
at his inventing  
so boldly.

and seyn that I Abasched was,  
which I nas neuere In non plas. 212

- but, Iosephes, 3e maken a fable here,  
 that 3e sein thyke tyme born 3e nere ;  
 a-forn 3oure birthe to knowen Certainle,  
 this wolde I weten how this myhte be." 216
- "Now, Certain, Sire, quod Joseps tho,  
 Alle this thing May wel be do ;  
 For he that Of Alle poyntes hath knowenge,  
 To me hath discovered this ylke thinge ; 220  
 and but Of Alle thinges he were wis,  
 Elles Of konnenge hadde he not þe pris ;  
 but Alle Maner thinges knoweth he,  
 that this hath discoveryd to Me. 224  
 and 3it tolded (*sic*) thow it Neuere to non Man,  
 and 3it to the tellen I it kan,  
 In Every poynt Ryht As it was,  
 Openly, Sire, now here In this plas. 228  
 "Ferst, Sire kyng, I schal tellen it the  
 That thou were boren In Galele,  
 And A pore herdeman thy fadir was ;  
 And there keptest thou bestes In that plas. 232  
 Anon as thou were foure 3eres Old,  
 Forto kepen the bestes he made þe bold,  
 So that it happed ones In the Monthe Of May,  
 as thou keptest thy bestes vppon A day 236  
 In A feld that was Clepyd Tarsis,—  
 and vppon a tewsdai it was I-wis—  
 that vndir A Roser thou wentest there  
 To schonen the hete In alle Manere. 240  
 And whanne there-vndir I-set thou were,  
 A fair flowr-delys Sye thow there,  
 Ful hy and ful fayr Abowtes the ;  
 For swich Anothir dist thou neuere se. 244  
 And whanne thou haddeest beholden it longe,  
 from that there Cam A Roser ful stronge,—  
 thus thowhte the there In this Syht,—  
 As on tre Owt Of Anothir scholde Alyht. 248
- 'How can you  
 know what  
 pass'd before  
 your birth?'
- 'He who knows  
 all, shoud it to  
 me,
- and I can tell it  
 thee,  
 though thou never  
 toldest it to any-  
 one.
- Thou wast born  
 in Galilee,  
 and thy father  
 was a poor  
 herdman ;
- and as thou  
 watchest thy  
 beasts under a  
 rose-tree in field  
 Tarsis,
- thou sawest a  
 fleur-de-lys,
- and out of it grew  
 a rose-tree,

This Roser hadde Mani Roses vppon,  
 but of Bewte was there Neuere On ;  
 and faste thou gonne to beholde  
 why so fowle they weren in Every folde. 252  
 thanne Semed the that Owt of the delys,  
 A rose Owt sprang Of Riht gret pris,  
 that Alle the tothere Roses Over spredde,  
 and down to the Erthe there hem ledde, 256  
 and fillen Alle down pore and Anoyows,  
 thus thowhte þ<sup>e</sup>, vndir that Rose so gloryows. and one glorious  
 one,  
 “And whanne Alle they weren fallen Adown,  
 That non lefte there Abydyng In-virown, 260  
 thanne Sye thou On that isswed Owt there,  
 the fairest Rose that Evere Sye thou Ere,  
 And Most Merveillous there to Syht,  
 the wheche Rose þere Abod .ix. dayes Owtriht, 264 which grew  
 bigger  
 and fairer  
 every day;  
 and Everich day it Grew ful Sore,  
 bothe Fairere and grettere, More & More :  
 That so gret Merveille Of non flowr  
 haddest thou Neuere to-forn that Owr, 268  
 For Swich A Rose sie thou neuere Er  
 In non Contre nether Ny ne Fer.  
 And Every day thider gonne thou gon  
 that Rose to beholden Anon, 272  
 That nethir beste ne non Othir thing  
 To that faire Rose scholde don hyndreng :  
 this wost thou wel, Sire, now, Everydel  
 that I the telle, thou knowest ful wel. 276  
 and Evere As Clos that Rose it was  
 As Any botown In ony plas ;  
 And here-Offen Abasched wondirly thou were  
 That it Nevere Opened I non Manere. 280  
 so that it behapped vppon A day  
 As thou thon there vndir that Roser lay,  
 Of A wilde swyn thou were wondid sore  
 thoruh thin hype, that thou were ny lore ; 284

which bore many  
poor roses,

and one glorious  
one,

which grew  
bigger  
and fairer  
every day;

and every day  
thou didst go to  
see it,

and it was shut  
up tight like a  
bud;

and one day thou  
wast hurt by a  
wild boar,  
under the rose-  
tree,

and so syk thou were, swich was thy gras,  
 that Remeven thou ne Mihtest Owt of þat plas.  
 And whanne it was Abowtes Midday,  
 that Rose beheldest þou as thou pere lay, 288  
 and thou sye that Moche Reddere it was,  
 be an hundred fold than Ony In that plas,  
 and Grettere and largere it was also  
 thanne An hundred of þ<sup>e</sup> to pere, as þ<sup>e</sup> thouhte tho. 292  
 and thus as thou haddest here-Of Merveylling,  
 thou beheldest Owt Of that Rose Goyng  
 A Certein thing, what so It was;  
 but thou Nistest nowht be non Cas. 296  
 but I telle the nowe in Alle degre,  
 the forme Of A man it hadde sekerle;  
 And zit the Rose Openede neuere the More,  
 but al Clos and Ioynt Evere was it there, 300  
 bothe to-forn and Aftir Also;  
 this knowest thou wel that it dide do  
 and whanne the fegure þat there-Owt gan gon,  
 A whyle vppon the Erthe went Alon, 304  
 thus sone Cam forth a ful gret serpent  
 that him<sup>1</sup> wolde han devoured verament.  
 Neuertheless zit to-gederis they fowhte  
 so þat þ<sup>e</sup> serpent was slayn and brouht to nowhte; 308  
 and thanne Anon to þ<sup>e</sup> flowres he Ran  
 that weren so fowle & fallen than;  
 hem he took vpe thanne Everychon,  
 and with hym bar þereforth Anon. 312  
 And whanne Alle this-haddist þou seyn,  
 vppon thyn wounde haddest þou non Mende Certeyn,  
 but vpe thou Ryse, and bethowhtest the  
 Whethir it were soth Oper vanite. 316  
 thanne gonne thou forth-for to gon  
 to beholde that faire Rose Anon,  
 For to sen what were pere with-Inne,

<sup>1</sup> MS. *hit*.

and Er woldest thou for Nothing blynne. 320

So wentest thou forth to that Roser,

and Anon therto thou kneledist ther,

and kystest that Rose ful Swetely ;

and thy wound  
was heald by  
kissing that rose.

thanne thus sone Al hol were thou sekerly, 324

And Of thy wownde feltest þou non deseyso,

so Mochel that Roser gan the plese,

an fulfid þou were Of so gret swetnesse,

So that neuere Erthly man More ne lasse 328

hadde neuere, the thowhte, so gret plente

Of Swich swetnesse In non degre.

thanne In thin hond took thou this Rose,

and be thy power woldest it ynclose ; 332

but Anon to-forn the decended there

A man as thowgh it were In flawmes Of fere ;

And sodeynly to-forn the, As thou thowht,

this Man from hevene to the was browht, 336

Then a man  
came from  
heaven,  
and said

and to the Seyde there ful Openly,

that the signefiaunce there-Of trewly

Ne scholdest thou not knowen be non chawnce,

thou shouldst not  
know the meaning  
of all this,  
for thou wast not  
of his faith.

For thou were not Of his Creaunce ; 340

And so Of this word Abascht sore þou were

that In to this day þou nost what to don for fere.

“Now have I the told Every word,

as I trowe thou wilt to Me Acord, 344

what thou didest at the Age Of fyve 3er

In that Contre whiles thou were ther.”

And whanne the dewk these wordes gan here,

Duke Gaanort  
comes down

how Iosephes hadde seyde In swich Manere, 348

Anon Of his place be gan down to gon

[leaf 61]

Amonges his Meyne þere Everichon,

And knelid Adown yppon his kne,

and seide, “goddis Mynestre, worsched þou be. 352

and worships  
Iosephes, and  
says his account  
of the adventure  
is all true,

Now knowe I wel, that Every word

It is ful trewe þat thou hast me told ;

Now wot I wel that thou Art he,

the wisest man Of this world ful sekerle. 356

and prays him to  
explain it to him. Now, for thihe lord that thou levest vppon,  
So telle me þ<sup>e</sup> signefiaunce Of Everichon :  
For Certes Of Alle worldly thing  
So mochel to knowen have I desiring ; 360  
therfore, sire, now preye I the,  
So tellen me þeroffen the verite."

Josephes warns  
him he will  
repent it,  
if he does not  
respect what he  
is going to hear. "Dewk Gaanort, quod Iosephes<sup>1</sup> tho,  
I schal the telle Er that I go ; 364  
but be war Of that I schal tellen the ;  
but thow it worschepe In Alle degre,  
wete thou Riht wel with-Owten More  
that þou the schalt Repenten ful sore, 368  
Sorrere thanne Evere didest þou Of Ony thing ;  
but thou now worschepe here myn seyeng.

"Herkene now, and I schal the Say  
the signefiawnce, this Ilke day, 372  
bothe Of the flowr delys and the Roser :  
Of Al these thinges I schal tellen the her.

The fleur-de-lys  
represented Eve, "The delys that to-foren the Roser thou sye,  
It signefyeth Eve, oure form Modir, sekerlye, 376  
that Of Al this world was the begynneng,  
and Of Oure lyne the ferste forth bryngeng ;  
and thoruh the synne that there don was  
In Paradys, that delitable plas, 380  
wherby Alle Synne and wrechednesse  
vs and Ek Owre hath browht In distresse.  
thanne Cam there A dew from hevene Adown  
and watered that Roser Al In-virown ; 384  
For there as the delis, be Inobedience  
Fyl In Synne, and dide gret Offence ;—  
be the Roses vndirstonde schalt þou here  
the holy prophetes that to-fore Crist were, 388  
that Comen Alle Of Oure ferste Rote,  
whiche was Eve, as I the behote,

<sup>1</sup> MS. Josep.

that Into helle they wenten Echon  
After here dethes, ful gret won. 392

For they weren fowle & vnclene,  
and for synne thider wente, wel myhtest þou wene.

& be the Roser, vndirstonden schalt thou  
the world Only, as I telle the now ; 396

the rose-tree is  
the world,

to wheche Roser men gon ful faste  
the flowres to pullen In gret hast.  
So fareth this world *with-Owten* More  
to hem that to hit Enclyne so sore : 400

the world to hem it is so delytable,  
they connen not it leuen *with-Owten* Fable ;  
perfore to helle they fallen Adown,

which causes  
many to fall into  
sin ;

alle swich peple In-virown 404

that hem delyten In wor[l]dly thinges here,  
and hevenely thinges leuen In Alle Manere,  
and forsaken hevenlych heritage,  
& to worldly thinges hem take, boþe lord and page. 408

wel Mown they for folis Itold be,  
and vnwitty & Madde, ful sekerle,  
that leveth to taken A precious ston,  
and Amongis the swyn to putten it Anon : 412

for More they loven wrechednesse  
Thanne hevenely thing, Oþer Ony goodnesse.

and love evil  
better than  
goodness.

“ Be the Roses that fillen adown,  
thou schalt vndirstonden Al & Som,— 416

tho that fillen down Of that Rosere,  
that So feble and Anentisched were :—

The fallen roses  
were the good  
men,

For prophetes and good Men thou it take,  
That mochel good diden for goddis sake, 420

that, thorough synne of Oure ferst modir here,  
To helle they wenten alle In fere

who were sent to  
hell for Eve's sin,

after here deth and departysown,  
and stille Abyden there In that presown 424

Tyl that the flour Of Alle floures  
Gan Owt to springe for Owre socours ;

till the time of St Mary, the wheche is Oure lady seint Marye,  
 that is virgyne and Maiden ful trewelye, 428  
 the best of women, and Of Alle wommen hath moste Bownte.  
 signified by the where-thorwh, sire, As I telle it the,  
 great rose, that God In þat virgine dide Alyhte  
 as sonne that schineth thorwgh glas so bryht; 432  
 and hire virginite neuere put Away,  
 and so Owte he wente, the sothe to say.  
 and she remaind And Evere is this hire virgynyte  
 ever a virgin, As Clos as þ<sup>e</sup> Rose In Eche degre, 436  
 as the rose was ever clos'd. that so As sotely Owt he wente  
 as þat be Entred by his Owne Entente;  
 so at the byrthe as clene virgine sche was  
 as At hire Conceyveng, thorwh goddis gras; 440  
 and thus Evere aftyr and to-fore,  
 Clene virgine for Evere Abod sche thore,  
 lyk As the Rose that thou there sye,  
 Evere Clos On the Roser with thin Eye. 444  
 He, who was born of her, "Whanne Into this Erthe that he was bore—  
 as thou sye owt of þat Rose Isswen thore—  
 thanne dwelled he here, kyng Of kynges,  
 and In xxxij wynter dide Many thinges; 448  
 and so longe abod he here  
 In povert and In gret Misere,  
 so that the Enemy supposede wel  
 A dedly Man he hadde ben Everidel; 452  
 and thryes he gan hym forto Asaye  
 be diuers weyes In On daye;  
 but Evere he fond hym so hard & Clene  
 that he ne wyste what he dyde mene. 456  
 thanne whanne he say he Cowde not spede,  
 died on the cross, Thanne On the Crois Crist Suffred dede;  
 there wende he hym forto han Gete,  
 but his pray there dide he forlete: 460  
 For In as Moche as God he was,  
 rose again, he Ros Aȝen thorwgh his Owne Gras,



- and wente to that fowle presown,  
 and deliuered his frendis Everichon. 464 and delivered his  
 This was he that thou Sye verraylye friends from hell.  
 Owt of the Rose Isswen to-fore thyn Eye ;  
 and fawht with that fowle Serpent,  
 wiche was þ<sup>e</sup> fals Enemy verament, 468  
 and ladde his frendes to hevene blisse.  
 Lo, the Signefiaciown of þat Rose it isse.  
 " Oþer ellis vnderstonde thou Myht here,  
 that god, þ<sup>e</sup> serpent Ouercam In þis Manere 472  
 be his deth vppon the Croys ful ryht,  
 thus Ouercam he the devel Owtryht.  
 For be that deth he hym Ouercam,  
 and purchaced lif to Every Cristen Man. 476  
 " And thus, In this Maner degre,  
 bor was Iesus Of Mare,  
 that Evere is, & was, a blessed virgine ;  
 And Al Ioint & Clos In Al manere tyme 480  
 As was the Rose, I telle it the,  
 but Alle Oþer Opened ben Sekerle ;  
 and Of this thing Mihtest þou ben Sure,  
 That Evere was sche virgine good & pure. 484  
 " This is the virgine, and thou wylt Wete,  
 That thou worschepedest Neuere 3yte.  
 and wilt þou wyte why worschepen hire þou ne May ?  
 For thou ne Art not ful waschen In Fay, 488  
 In the Swete flood, Owther In the wave  
 that baptesme Is Clepid be the newe lawe.  
 Now haue I the told, dewk Gaanore,  
 Of that thou Axedest me to fore ; 492  
 what I haue the seid now, telle þou Me,  
 how thou likest therby In Alle degre."

The serpent signi-  
 fies either death,  
 or the devil  
 (the French gives  
 the two ideas),  
 both which were  
 overcome by the  
 death of Christ.

This was the  
 manner of the  
 birth of Iesus,  
 and the virginity  
 of Mary,

whom thou hast  
 never worshipt,  
 because thou art  
 not yet baptized.

## CHAPTER XLIV.

## OF THE CONVERSION OF DUKE GAANORT AND HIS PEOPLE.

All Gaanort's men declare that they believe the Virgin kept her Virginity before and after Christ's birth, and therefore they will be christend (p. 149). Gaanort too desires baptism (p. 150), and Josephes baptizes a thousand of the men (p. 150). Gaanort then orders the unbelievers out of the place; and they go on board a ship (p. 151), which soon turns "up so down," and drowns them all (p. 151); and next morning all the bodies are found under the Castle walls (p. 152). Josephes orders them to be buried, and a Tower raised over them, to be called "The Tower of Marvels" (p. 154), whence in Arthur's time knights shall issue to joust with all comers (p. 154). So the tower is built, and lasts till Lancelot breaks it in pieces, "as of Arthur's hows the storye, It doth declaren more openly" (p. 155). Gaanort also erects a Church in his Palace, in honour of Mary (p. 155); and Joseph's wife is delivered of her son Galaas, called *Galaas the Fort*, because he was born in the Castle (p. 155). The people round send and tell the King of Northumberland of Gaanort's Conversion (p. 156), and the King, by the advice of his Barons, orders the Duke to come to him (p. 157); but Josephes tells him to repudiate the King's seignory, and say he is under Christ's only (p. 157). This Gaanort does (p. 158), and the King of Northumberland at once summons his men to the fair city of Soose (p. 159), 5,000 strong, and thence marches "to Humber Water" and besieges Gaanort (p. 159). The Duke is afraid, but comforted that the Christians have "stuffed" the Castle well, and that it is strong (p. 160). Nasciens advises a sortie on the King's army while it is encamping (p. 161). This is made, and is very successful, 200 and more being killed (p. 162); however, the King and his knights arm themselves and fight, but no one can withstand Nasciens (p. 163), who fights 'as a devel' (p. 164), kills the King's horse, and then the King himself, as he will not yield (p. 165). The Saracens, on seeing their leader dead, flee to the Humber (p. 166), and so the Christians have the victory, and give God thanks for it (p. 167).

Duke Gaanort says he is quite satisfied with Josephes's explanation of his Vision,

"Now, Certes," quod this Dewk thanne,  
 "In Al this lond Nys pere non So wys Manne,  
 Non Manere Of Clerk Of phelosophye,  
 that thou ne scholdest hem Alle distroye;  
 So that In gret Ioye thou hast me put Inne,  
 whiche from myn herte ne schal neuere twynne.

and now I haue so fulleche knoweng

So that I desire neuere non Othir thing."

8

thanne torned he toward his Clerkis Anon,  
and thus to hem seide Everichon,

and asks his  
clerks

"wyle 3e not seyn that this virgine Marye

whiche that Conceyved so prevylye,

12

if they are not  
convinct about  
St Mary's virgh-  
ity.

and bar Iesus Crist that holy prophete,

That bothe virgyne and Mayden is 3ete ;

Is sche not Mayden bothe After and to-fore,

As this goode Man vs techeth In lore ?"

16

"Sire, quothen they Alle Everichon,  
there Azens ne seyn we not On.

They advise him  
to be converted,

For Apertly It was Schewed to 3ow

As he toforn vs telleth here now ;

20

wherefore Alle we trowen it ful wel

that he hath seid here Everydel.

and loke 3e don Ek, Sire, the same,

and Elles trewly 3e ben to blame ;

24

and þat to 3oure lawe no more soiet þat 3e be,

but Only to the lawe Of Cristyente.

therefore bethenke 3e what 3e welen do,

For 3oure lawe we forsaken for Euere Mo ;

28

as they are,

Fo[r] nethir for wraththe ne for stryf

we scholen Neuere durenge Oure lyf

but Only On god worschepen Ay,

the wheche is Iesus Crist, God verray."

32

Thanne kneled they down Everichon  
To Josephes feet there Anon,

and they ask  
Josephes to bap-  
tize them.

and preyden hym Alle Of Cristenenge,

And Ek Of that holy watres waschenge.

36

Anon As he thus herde hem Seyn,

he bad hem Rysen vp A-Geyn :

Ek he wepte for Ioye and for pyte,

So gret Mirthe in herte thanne hadde he ;

40

and graunted hem there here Askyng,

the holy water Of Cresteneng.

- Thanne spak he to Dewk Gaanor,  
 And to hym thus seide Ryht thor, 44  
 Josephes asks the  
 duke to do the  
 same,  
 "Faire Sire Gaanor, quod Iosephes Anon,  
 wilt thou do As thi Clerkes here don,  
 and As the Maistres don Of thy lawe;  
 For Of Cristendom they ben Ryht fawe?" 48  
 "Sire," quod the dewk to Iosephes thanne,  
 "thowgh they forsaken it Every Manne,  
 Onliche Of baptesme I the beseke,  
 that Art goddis Mynestre good and Meke; 52  
 and Gaanort also  
 asks for baptism.  
 for though of hem Cristened ben neuere On,  
 Of Baptesme I praye the, Sire, now Anon."  
 At that tyme was there An huge Cry  
 Thorwgh Al that paleys ful trewely, 56  
 that Iosephes they hadden Greved So,  
 they Niste for Mone what to do,  
 but preiden hym Of Baptesme Everichon  
 Al so faste As they Myhten Rennen Oþer gon. 60  
 And whanne Iosephes Al this beheld there,  
 Josephes rejoices,  
 he made gret Ioye In his Manere,  
 and Comanded there A prest Anon  
 sends for a priest  
 and water,  
 water to putten In a ston, 64  
 and blessed it with his Owne hond,  
 as I do 3ow to vndirstond,  
 and Cristened there-Inne dewk Gaanor,  
 And After Alle that Evere Comen thor, 68  
 Bothe Child, Man, and Womman,  
 that Baptesme Of hym preide than;  
 So that longe Er it was Noon  
 and baptizes  
 more than 1000 of  
 the folk.  
 A' thowsand he Cristened Everichon. 72  
 and whanne that the Even Comen was,  
 This dewk there putte Owt Of his plas  
 Alle tho that Cristened wolde not be,  
 Owt Of his peleys he dyde hem fle, 76  
 and Alle his Meyne I-Cristened they were,  
 Sawf an hundred and Fyfty there.  
 The duke sends  
 away those who  
 won't be chris-  
 tend.

(The dewk wolde neuere chongen his name,  
 For that it was Of Ryht gret fame, 80 Duke Gaanort wil  
 And Ek his Fadyr I-Clepyd was so, not change his  
 þerfore non Oþerwise Nolde Iosephes do.) name in baptism

Anon he Comanded to Alle tho  
 Owt Of his lond thanne forto go. 84  
 and they Answeryd hem vntylle  
 that they wolden it don *with* good wille.  
 Thanne wenten they Owt Of þ<sup>e</sup> Castel  
 To the water side ful faire and wel : 88  
 and there fownden they A schipe Anon,  
 and there-Inne Maryneris Manyon ;  
 and thiike Schip they Entred ful sone,  
 And Into the See Gonnen they Gone, 92  
 preyenge to the Chef Marynere  
 Into A Nothir lond to leden hem there.

And whanne Entred weren they Everychon,  
 And from the lond that they weren Gon, 96  
 A gret wynd Anon Gan there Aryse  
 Owt Of Mesure In Alle Wyse ; which meets a  
 and the Schipe torned vp so down there great wind,  
 So that Alle Anon Idrenched they were, 100 and is capelized,  
 Alle that Evere Resceyved not Crystyente, and they are  
 bothen they and Maryneris, I-drenched they be. drown.  
 that Nyht the dewk gret Ioye he Made,  
 and Iosephes and his felawes Made ful glade ; 104  
 and al Nyht spoken Of þat Compene  
 that from hem parted so velenoslye.

The dewk, Of Iosephes Asked thanne,  
 "Good Sire, what schal fallen Of þese Menne ?" 108 Josephes tells the  
 "I schal 3ow tellen, quod Iosephes tho, duke  
 Of that peple how it schal go :  
 to Morwen schole 3e hem Alle Se  
 To londe ARyven In A queynte degre, 112  
 whiche to 3ow schal ben gret veresiaunce  
 and gret fulfillenge to 3oure Creaunce :

he shall see the  
drownd men  
again in a strange  
way.

and grettere wondir syen 3e neuere Non  
thanne 3e scholen to Morwe Of hem Echon." 116

Of which dewk Gaanor abascht hym sore,  
and gladly of Iosephes wolde weten More,  
but he durst not, lest he wolde hym greve,  
perfore no more to hym wolde he Meve. 120

So wente the dewk to his Reste that Nyht,  
And Abod there whiles it was day lyht.

[leaf 62]

The next day,  
a yeoman comes  
to the duke,

Vppon the Morwe, Whanne it Was Day,  
there Comen tydynges with-Owten delay 124

To this Dewk Sire Gaanore,  
Of A Messenger cam remmeng thore ;  
where-Offen Abasched he was non del,  
For he supposede Of non thing but wel. 128

there Cam A 3oman ful faste Rennenge,  
And browhte þ<sup>e</sup> dewk Merveillous tydyng.  
"What ben tho, quod the dewk thanne,  
telle me here Anon, thou 3omanne." 132

and tells him the  
unbelievers are all  
lying dead,  
under the castle.

"be my trowthe, Sire, quod he tho,  
vndir this Castel As I gan to go,  
lyn there Al that peple ded  
that hens departyd Owt Of this sted, 136  
whiche that wolde not I-Cristened be ;  
3onder, Alle ded, 3e Mown hem se."

Duke Gaanort  
goes to see about it,

and Whanne þ<sup>e</sup> dewk herde here-offen telle,  
Owt Of his Castel he Cam ful snelle 140

Forto knowen whethir this soth were,  
Owther A lesyng Itold hym there.  
And whanne that he Cam to þ<sup>e</sup> se side,  
Manye Of his Meyne he fond pere that tyde 144

and is much  
astonisht at  
finding so many  
dead bodies.

to beholden this Merveille there  
that was befallen In this Manere.  
and whanne the dewk it gan beholde,  
In his herte he Merveilled Many folde 148  
Of so moche peple Ipsched to be.  
thanne pere Of his Meyne Anon Axed he

'What Manere Of peple that it was?'

thanne seide A knyht In that plas, 152

"It ben they that wolden not Cristened be  
that here lyn ded As 3e Mown se ;  
and forsothe, sire deuk, I haue herd telle  
that An hundred and fyfty pere ben full snelle." 156

"Now, serche Abowtes, quod the dewk thanne,  
3if 3e fynde here So Manye A Manne."

thanne dyden they the dewkes Comandement,  
and there they fownden hem Alle present— 160  
An hundred and Fyfty Everichon.

They count them,  
and find 150  
and a mariner  
with them.

liggen alle there vppon harde ston ;  
and with hem was fownden A Marynere,  
And An Ore In hond there. 164

For this Merveille ful trewely  
the dewk sent after Iosephes hastely. 160  
thanne thedyr Cam Iosephes Anon,

Josephes is sent  
for,

and his Compemye with hym Everichon. 168  
thanne Axede the dewk Of Iosephes pere  
Of that Aventure, how it were.

thanne quod Iosephes "Certeinle  
It is behapped as it scholde be ; 172

For thou schalt neuere sen synful Man  
that the fals Enemy serven Can,  
but 3if he qwite hem thus here Mede  
As to hem he hath don In this stede. 176

and says this is  
the way the  
devil's servants  
are always  
rewarded.

For whanne he hath served him al his Age,  
be he Neuere Of so hy parage,—  
And whanne he weneth Aboven to be,  
thanne Cometh the fals Enemy ful sekerle, 180  
And hem so sleth In dedly synne,  
and sleth bothe body & sowle with-Inne."

"Sire Iosephes, quod the dewk thenne,  
what scholen we don with Alle these Menne." 184

The duke asks  
what is to be dor  
with the bodies

"Sire, quod Iosephes, I schal 3ow say.  
Into this Erthe here let putte hem this day,

- Evene be the banke faste by ;  
 Josephes advises  
 to build a tower  
 over them, and Over hem do make A towr ful hy, 188  
 So that with-Inne the tour Alle Icolen<sup>1</sup> they be,  
 here bodyes Iberyed ful sekerle ;  
 And whanne the towr performed Is,  
 to be calld,  
 The Tower of  
 Marvels, thanne schal it be Clepid with-Owten Mys, 192  
 "the towr Of Merveilles" schal be þ<sup>e</sup> Name,  
 for, thorwgh alle breteyng, þat schal ben þ<sup>e</sup> fame.  
 "In this lond that is called breteyngne,  
 For in the time  
 of King Arthur Arthowr A Kyng schal ben Certeygne, 196  
 the moste worthy and vaillawnt knyht,  
 and the Most Merveillous In Ony fyht.  
 and In that tyme here schal befall  
 Many Merveilles wondirful with Alle 200  
 be the strok Of On swerd Only,  
 that Al the world þere-Offen schal speken trewly ;  
 wheche Merveylles scholen Enduren here  
 In this lond fulliche fowrtene 3ere ; 204  
 and this Merveille schal algates laste  
 til þ<sup>e</sup> laste Of Nasciens lyne Come In haste.  
 Of the Merveilles I haue 3ow told  
 þat þere scholen ben wrowht Many fold ; 208  
 For knyght In Arthures Cowrt ne schal non be  
 thus Iustes Other bataille Asketh sekerle,  
 that as a good a knyht here schal he fynde  
 shall many  
 knights come out  
 of this tower, Owt Of this towr to Entren be kende ; 212  
 And though that Neuere so Manye Assemblen here,  
 Owt Of this tour scholen Comen In fere  
 Man for Man with hem to fyhte ;  
 no man knowing  
 whence they  
 come, and 3it schal non Man knowen Aryhte 216  
 whens they Comen In Non degre,  
 till he arrives,  
 who shal. end  
 these adventures. tyl these Aventures be On persone I-Ended be,  
 and for this specyal Cause Only  
 'the towr of Merveilles' weschole Callen It properly. 220

<sup>1</sup> *Icolen* is the perfect participle of *cele*, conceal, as *iholen* is of *hele*, cover, conceal.



- "Now doth beryn these Men Anon,  
 and do Make this towr of lym & ston;  
 For Alle thing þat I have ȝow told,  
 ȝe scholen fynden it trewe In Eche fold." 224
- the dewk let beryen these Men Anon,  
 and let Ordeynen faste lym and ston,  
 both Masouns and Carpenteris sent After faste,  
 So that the towr were made In haste; 228 and builds the  
 And whanne that towr Redy was dyht,  
 "the towr of Merveilles" Anon it hight;  
 the wheche Name longe dide laste,  
 Tyl that lawneclot thedir Cam In haste 232 which lasts till  
 and it dide breken In pecys A-down,  
 Al that towr Onlich In virown,  
 as Of Arthures hows the storye  
 It doth declaren More Openlye. 236 Lancelot comes,  
 and whiles this towr was in Makyng,  
 þe dewk a fair Chirche hadde In Reryng  
 In a fair place Of his Castel  
 which this dewk loved ful wel. 240 and breaks it  
 þeke Chirche there Arerid it was  
 In þe worschepe Of Marye ful Of gras.  
 and whiles this Chirche was In reryng,  
 Iosephes Modris tyme was Comeng 244  
 that hire Child sche scholde bere  
 In that Castel Evene riht there;  
 and whanne the Child Iborn it was,  
 A fair knave Child In that plas, 248 which lasts till  
 where-Offen gret Ioye there they made,  
 and Alle the Court they weren ful glade,  
 and Named that Child Galaas Anon;  
 where-fore gret feste þey maden Echon; 252  
 and for that Child In that Castel was bore,  
 "Galaas the fort" they Calden hym thore.  
 Whanne they that In virown the Castel were,  
 Wysten how that With the Dewk It stood there, 256

The duke buries  
the 150 drown'd  
sinners,

and builds the  
Tower of Marvels,

which lasts till  
Lancelot comes,

and breaks it  
down.

Gaanort also  
builds a church in  
honour of the  
Virgin.

Iosephes's mother  
bears a child,

call'd Galaas the  
Fort.  
The duke's  
neighbours

threaten to  
destroy his castle,  
because he is  
converted.

and that he was torned to Cristendom,  
and al his Meyne bothe hol & som,  
and gonnen to Grosschen Everichon,  
& there to hym Sent Massage Anon 260  
'that werren they wolden vppon hym þere,  
and distroyen his londis Every where.'

He says he will  
defend himself.

Anon he Answerid þ<sup>e</sup> Messengeris Ageyn,  
and seide, 'his lond he wolde kepen Certeyn 264  
al so longe as that he Myhte,  
For sarazines lawe he hadde forsaken Owtrihthe,  
and to that lawe wolde he neuere tornen Aȝen  
Schortly thowh they wolde hym Slen.' 268  
whanne they herden his Answer,

Then the Saracens  
send to the King  
of Northumber-  
land,

tho that Messengeris weren there  
wenten to the kyng of Northumberlond,  
And dide hym Al this to vndirstond,— 272  
'that dewk Gaanor hadde deservid wel  
his lond to lesen Everidel ;

and tell him  
Gaanort has  
turnd Christian.

for he hadde forsaken paynem lawe  
and to Cristendom he dide hym drawe.' 276

The king is  
angry,

Whanne the kyng of Northumberlond herde this,  
he was Ryht wroth with-Owten Mys ;  
For the kyng knew þ<sup>e</sup> Dewk so wel  
hard Of herte As Evere was stel, 280  
and the worthiest knyht In Al bretayne ;  
this wiste wel the kyng, he was certayne.

and takes counsel  
with his barons  
what to do.

thanne took he Cownseil of his barown,  
Of that cause what is best to don : 284

They advise him  
to send for  
Gaanort,

"Sire, after hym Anon doth sende,  
that he to ȝow Come, & not Offende ;  
and ȝif he ne Come not At ȝowre sonde,  
thanne Mown ȝe hym Sle, & don him schonde ; 288  
And Elles taketh ȝoure Ost ful Clene  
& werreth On him Al be-dene,  
so mown ȝe slen him, and þ<sup>e</sup> Cristene Also  
that hym Made this forto do ; 292

thanne scholen the Cristene In non degre  
In this Lond not I-Reryd be."

Anon the kyng dyde After here Red,  
and sente forth Messengeris In that sted,  
and 'Comanded hym As his lige Man  
Anon to hym he scholde Comen than

296

to come to him as  
his liege man,

For to speken with hym there,  
that he ne leve it In non Manere ;

300

and 3if that he This withstonde,  
that he Nele Comen At Myn sonde,  
Schortly he schal Confownded be,  
he and alle hise ful Certeynle.'

and if Gaanort  
will not come, he  
shall be con-  
founded.

304

whanne the dewk herde this tydyng,  
To hym it was A gret Affrayeng ;  
For he knew the kyng Myhty was  
Of londis, Of Body, In Every plas.  
So thanne to Iosephes he Cam Anon,  
And Axede Cownseil what to don.

308

Gaanort consults  
Josephes.

"I schal 3ow say, quod Josephes tho,  
In this thing what is best to do :

312

Josephes advises  
'send to the king,

Anon that 3e sende hym to seyne,  
'that his Man 3e ben not certeyne ;

and say

For Owt Of his Subiection 3e ben,  
and Owt of alle his lordschepis ful Clen ;

you are no longer  
his man,

316

and Only I-set In the seignorie  
Of Iesus Crist the sone Of Marye,  
hos lordschepe that 3e welen holde

but belong to  
Jesus Christ only.

For Ony Man, be he Neuere so bolde.'

320

For, knoweth wel, Sire dewk, In Certein,  
That Owre Lord 3ow schal socouren ful pleyne,  
and Of him to haven the victorie

Of tho Miscreawntes Sekerlye ;

324

He shall give you  
the victory over  
these miscreants.'

And thowgh algates 3e scholden deye,  
bettere myhten 3e Neuere Certainlye  
thanne vppon the Enemy Of Iesu Crist,  
Sire Dewk, herto thou myht wel tryst :

328

- For werse thanne howndes, Siker they ben,  
 al the Compenye, as 3e scholen wel sen.  
 this is my Counsaille that 3e do,  
 and god honouren Ewere Mo. 332  
 and but 3e welen don Aftir Me,  
 holichirches child art þou not sekerle,  
 but A wykked servaunt to god Only  
 but þou Riht thus do vtterly." 336  
 "And I wele seker, quod the dewk thanne;  
 him schal I serven for Ony Manne."
- The duke tells the messenger      Thanne Cam he to þ<sup>e</sup> Messengers Of þ<sup>e</sup> kyng,  
 and of here bode 3af hem Answering : 340
- 'I will not go to the king of North-  
 umberland,  
 but he may come  
 and speak with  
 me, if he wants  
 anything,  
 for as long as he  
 is a paynim,  
 I will do nothing  
 for him.
- "3e mown seyn (*sic*) the kyng vnto,  
 'with hym to speke will I not go;  
 but 3if he wil Owht In Ony degre,  
 so lete hym Comen an spoken with Me; 344  
 For as longe as he A paynem Is,  
 For hym I wele don nowht I-wis.'"
 "how goth this, quod þ<sup>e</sup> Messengeris tho,  
 that 3e to 3oure lord ne welen not go, 348  
 sethen 3e holden Of hym 3oure lond,  
 as it is don vs to vndirstond."  
 "that I do Not, with-Owten lettenge,  
 but Only Of Iesus, hevene kinge; 352  
 Of hym I holde Al my lond,  
 as I do 3ow to vndirstond;  
 and for his love, sires, Only,  
 I haue forsaken Alle Opere seignory." 356  
 "In feyth, quod the Messengeris Ageyn,  
 3e mown be sewr and Certein  
 that to-forn this Castel scholen 3e se  
 to 3ow many A strong Eneme." 360  
 "3e, quod þ<sup>e</sup> dewk to hem ful sone,  
 though they myn Enemyes ben Everichone,  
 So that God Onlich my frend he be,  
 Of hem haue I non drede sekerle." 364
- and fear no other  
 enemies.'

Thus departyd the messengeres Anon,  
 and toward here lord forth they gon,  
 & tolde him Evene word for word  
 that the dewk to hym wolde not Acord. 368  
 thanne sente he Messengeris Anon In hie  
 Abowtes Al his lond bothe fer & Nye,  
 'that his Meyne to hym scholde Comen there  
 In here beste aray In alle Manere, 372  
 To A place that is I-Cleped 'soose,'  
 whiche was þat tyme A fair Cyte.

The king of  
 Northumberland  
 gathers his host  
 at Soose,

So be the day that he hem sette,  
 At that Cyte Alle they mette; 376  
 so þat the kyng Isswed Anon  
 Owt of that Cyte, and his Meyne Echon,—  
 what On hors bak, & what On foote,  
 bet than fyve thousand, wel I wote.— 380  
 so that his Iorne he took wel faste  
 Tyl to humber water he Cam Atte laste,  
 and Entrede Into A priorye,  
 he and Al his Compemye. 384

The same dai Comen they to-forn þ<sup>e</sup> Castel,  
 & with hym his Meyne Everydel;  
 but Iosephs In that Castel not ne was,  
 but at Anothir besides In that plas. 388  
 Half A dayes Iorne thenne,  
 whiche 'Caleph' was Clepid of many Menne.

and comes to  
 besiege Galafort.

[leaf 63]

Josephes has gone  
 to the castle  
 Caleph.

Whanne the dewk sawh þ<sup>e</sup> kyng so þere,  
 he was afrayed In diuers Manere 392  
 as A man that neuere beseged was  
 to-forn that tyme In non Maner of plas;  
 For Evere to fore tymes hadde he be  
 the worthiest knyht ful sekerle 396  
 Of Al the world with-Owten drede;  
 For dowte hadde he neuere In non stede.  
 The Castel with-Inne wel Ordeyned was  
 Of Men of strengthes In Every plas; 400

Duke Gaanort is  
 much alarmed  
 at the king's  
 force,

- For Anon As the Cristene herden telle  
 that the kyng was so fers & felle,  
 and that he wolde werre begynne;  
 there-fore bethowhten they with-Inne, 404  
 were it werre, Other were it pes,  
 they wolde ben seker Neuertheles;  
 and More siker with-Inne they were  
 thanne with-Owten ȝif they hadde ben pere. 408  
 And the Castel In hym self ful strong it was,  
 whiche to hem was Comfort In that plas;  
 and the Cristene with Al here Myht  
 Stuffed that Castel bothe day and Nyht 412  
 to here power, what Myhte Availle  
 To that Castel with-Owten faille:  
 and this was On Of þe thinges Most  
 þat the dewk hym Comforted Azens þe Ost. 416
- The king begins  
 to encamp before  
 the castle,  
 Whanne the kyng was Comen to-fore þat Castel,  
 he gan to loggen bothe faire & wel,  
 Supposing to hym In Alle Manere  
 that they with-Inne wolde not Isswen there. 420  
 The dewk in his Castel lay  
 and loked Atte wyndowe, as I ȝow say,  
 and lay in ful gret pensifnesse  
 As A Man that was In distresse. 424  
 & as In his thowht he lay there tho,
- and the duke asks  
 Nasciens,  
 Sire Nasciens to-forn hym say he go,  
 Of whom he hadde herd gret Chevalrye  
 Of Conqwestes, Of batailles, Of victorye. 428  
 thanne seide the dewk to hym Anon,
- what to do with  
 the enemy?  
 "Sire, Of this Mater how scholen we don?  
 beholde Goddis Enemyes, this peple here,  
 how they loggen vs Al In fere, 432  
 And Goddis Enemyes Everychon!  
 what is best þat we with hem don?  
 hem to disloggen In this plas,  
 It weré best thorwh goddis gras. 436

"Nay, Sire dewk, quod Nasciens tho,  
For Otherwyse we scholen now do."

"Now Certes, quod the dewk Ageyn,  
after 3ow wele I werken In certeyn."

440

"thanne don 3e 3oure Men Armen Anon,  
and to assemblen Everichon

Nasciens advises  
him to attack  
them,

Er fulliche logged that they be,  
the More Ese to vs, Sire, ful Sikerle.

444

And for that I hope now trewely  
we scholen hem fynden most besy,

before they are  
encampt,

And wers I-purveyed in Eche degre  
thanne here Aftyr that they scholen be ;

448

For now Cometh nothing In here thowht  
that we hens Owt scholde Isswen Owht :

and take them by  
surprise,

for they would  
not expect it ;

And therefore, sire, now Ryht Anon  
On Goddis Enemyes now let vs gon

452

In Iesus Name, the sone Of Marye,  
that vs wele defenden ful trewelye,  
Oure warawunt and Oure Governour,  
that vs wele Save In Every stour.

456

And 3it More, sere, with-owten faylle,

And we dyen In this Bataylle,

to hevене bliss thanne scholen we go

thorw Martirdom for Evere Mo ;

460

and 3if that we han victorye,

Endles worschepe Sekerlye."

and if we die in  
this battle,  
we shall go to  
heaven.

Whanne the dewk this word herde,

thanne As A Ioyful Man he Ferde,

464

and Anon In his paleys let Crye

"As Armes, As Armes" faste in hye.

thanne Every man In his degre

hym to Armen wente besile ;

468

and so to the Dewk they browhten Anon

ArMure to putten hym vppon,

and Ek to Sire Nasciens Also,

what thing that hym belonged vnto.

472

puts on his  
armour,

- whanne the Dewk and Nasciens In fere  
 bothe weren Armed ful sewrly there,  
 Into the Cowrt they Comen Anon,  
 And to here hors there gonne they gon ; 476
- and goes out with  
 Nasciens. And Owt they tooke the Ryhte weye  
 Atte the Castel gate ful pleylnye.  
 And whanne the Dewk to þ<sup>e</sup> gate gan gon,  
 he Comanded the kepere Anon 480  
 that Open the gate scholde be,  
 his Meyne to Isswen with here Compene ;  
 So that the dewk Isswed Anon Ryht,  
 and aftir, his Meyne with here Myht 484
- They rush upon  
 the enemy, al so swetfly as they Cowden gon,  
 And aftyr Nasciens wente Anon ;  
 And Evere Vppon the dewk he sewede faste  
 with his Meyne In Ryht gret haste. 488
- And whanne they weren Owt I-gon,  
 they prekyd here hors thanne Everichon  
 Al so faste As they myhten Renne,  
 On goddis Enemyes wolde they not blynne ; 492
- who are taken by  
 surprise, And so sodeynly On hem they gonne gon,  
 For of hem kepe token they non,  
 and are making  
 their camp. for þat they weren Abowtes loggeng,  
 And token kep Of non Oþer thyng ; 496  
 for they supposeden Certainly  
 þat they wolden not han Isswed so sodeynly.
- thanne On hem sodeynly they Come,  
 and beeten & slown Manyone, 500  
 so that with-Inne A lytel space  
 two hundred weren slayn In þat place ;  
 And the toþere knyhtes þat after hem gonne gon, 504  
 they gonnen so wel to fyhten Anon  
 that Manye they slown Of Northhumberlond,  
 as this storrye doth vs to vndirstond.  
 thanne be-gan the Styr Anon,  
 and thorwh Al the Ost it gan to gon, 508



what Of dede Men and wounded boþe  
the Noyse was wonderfully forsothe.

thane whanne this Cry they herden Echon,  
To here Armure they Ronnen anon ;

512

til the king of  
Northumberland  
is alarnd,  
arms himself,

and the kyng hym selve with-Owten lak  
Caste An hawberk vppon his bak,  
and his helm vppon his hed,

And hyede hym faste In to þat stede ;  
So dyden Alle tho that with him were ;  
For drede Of deth they Entred there.

516

Thanne the kyng Al Redy was,  
and Ek his Meyne In that plas ;

520

“Seweth me, he seyde, Echon ;  
for On Owre Enemyes welen we gon.

and bids his men  
follow him,

And ȝif that I Mete dewk Gaanor,  
Non Cristendom schal hym Saven thor  
þat I ne schal slen hym þere Anon.”

524

for if he finds  
Gaanort,  
his Christianity  
shall not save him.

and so forth faste he gan to gon,  
And Entred Into the Cristene pres,  
& for non Man Nolde he not Ses.

528

Ful grete strokes gan he ȝeven there,  
with Al his Myht and his powere ;  
So paste the kyng with his strenkthe  
Into the bataylle In brede & lengthe ;

532

There As he Sawh thikkeste pres,  
thedyr he wente with-Owten les ;

The king presses  
into the thickest  
of the fight,

And beheld to-fore hym there  
how Nasciens hym bar, and In what Manere,  
and sweche socoures As he there Made,  
where-Offen gret Merveille this kyng hade.

536

So that Nasciens On bothe sides fawht he,  
that þe peple fledde that hym gonnen se ;  
for In what place that Nasciens gan gon

540

and sees Nasciens  
fighting,  
so that no one  
can stand before  
him.

Among the paynemes Many On,  
that he Ne Rod thorwgh hem ful bolde,  
whethir the paynemis wolde Oper Nolde ;

544

And swiche Strokis 3af he there,  
that they ne wisten whethir it were  
thorwh his Owne Myht And strenkthe,  
Owther be goddis grace In brede & lengthe ; 548

For there ne was hawberk ne helm Non  
that his swerd thorwgh bot In to the bon.  
And swiche Merveilles there he wrowhte  
that Eche Man Merveilled In his thowhte ; 552

So that no man In al that Rowte  
dorst hym Abyde, swich was here dowte.

And whanne the kyng Al this be-held,  
that Nasciens So Ferde In that Feld, 556

The king thinks  
Nasciens must be  
a devil, he fights  
so well.

he seide he was non Erthly Man,  
but As A devel So fawht he than ;  
and Nasciens, that Every Renge he sowhte  
In that bataille, and not Of hem Rowhte ; 560  
For he ne dredde for non Man,  
were he Neuere so hardy than.

thus Evere fyhteng vp & down he Rod,  
So that No man there hym withstood ; 564

At last they meet.

And Atte laste he Mette with the kyng :  
and whanne he knew hym be his Armeng,  
And ok what harmes that he bar,  
To him faste thanne Rod he thar. 568

Nasciens attacks  
the king,

Thus Nolde Sire Nasciens him refuse,  
but faste towardis hym gan he to Muse,  
And vppon hym sette his hors hed,  
And towardis him prikyde In that sted. 572

thanne sone to hym Aproched he was,  
And lefte vpe his swerd In that plas  
For to han smeten therwith the kyng ;  
For In Nasciens Nas non Abydyng. 576

and whanne the kyng this beheld  
That he so fawht In the feld,  
and sawh his swerd Aboven his hed,

who runs away,

Anon he fledde In that sted 580

- Al so faste As he Myhte Ryde,  
 & Nasciens Aftir hym In that tyde ;  
 So that his strok he ne Myhte restreyne,  
 but that his hors he smot so sore Certeyne  
 that his Chyne he smot In sonder.  
 the hors down fyl, it was non wondir,  
 and the kyng was þere sone Alyht,  
 & Sire Nasciens kythed On hym his Myht ;  
 and vppon his helm he smot hym so  
 that On bothe knes the kyng fyl tho ;  
 for non power he ne hadde to Ryse,  
 So nyghe was he to his Iwyse.  
 and whan Nasciens beheld Al this Cas,  
 that he there In Swowneng was,  
 he took the kyng be the helm Anon  
 Er he wolde Ony ferthere gon,  
 and took it Of Anon Of his hed,  
 So that Open he lay In that sted.  
 and whanne he hym Sawgh In this Manere,  
 and hym to slen In his powere,  
 3if he ne wolde Mercy Crye,  
 hym wolde he slen ful sekerlye.  
 "3elde the, sire kyng, ful Certeynle,  
 Other Ellis In feyth I schal the Sle  
 be the helpe Of Goddis Myht,  
 but þou the 3elde Anon Ryht."  
 "Sle me thanne, quod this kyng,  
 For I have levere with-Owten faill yng  
 A paynem To dien In this place,  
 thanne Cristene to be, and haue grace."  
 Whanne Nasciens him herde thus tho seyn,  
 Anon his swerd he took Certain,  
 and smot Of there his hed,  
 Evens from the scholdres, In that sted.  
 And his hors Anon A3en he took  
 Mawgre his Enemyes, As seith the book ;

and Nasciens  
after him,

584 and kills his  
horse,

588

and then brings  
the king on his  
knees,

592

pulls off his  
helmet,

596

600

604 and threatens to  
kill him if he  
doesn't yield.

608

The king won't  
yield,

612

so Nasciens cuts  
his head off,

616

and goes on fighting again.

and thanne began to fyhten ful sore,  
Mochel hardere than he dide to fore :  
thus that Bataille ne dide not blynne,  
what of hem *with-Owten* & what Of hem *with-Inne*. 620

So that *with-Inne* A while there  
A thowsend Atte Erthe they were,  
what dede & wounded In that plas,  
As it there happed be goddis Gras. 624

3it Moche more peple there was  
Of hem *with-Owten* In that plas ;  
Many mo thanne Of hem *with-Inne*,  
but 3it Of fyhteng wolden they not blynne. 628

When the Northumbrians see their king dead,

but al so sone As the kynges Meyne  
Aspiden that here lord ded was he,  
and that *with-Owten* Governour they were ;  
thanne sore Abasched weren they there, 632

they flee to the Humber, but Gaanort's men follow

And aftr that Owr hadden they non Myht  
Forto defenden hem In that fyht ;  
but torned the bak thanne Everychon,  
and towardis humbre they fledden Anon ; 636

and Manye Of hem that fledden there,  
Ful wel Iharneysed tho they were,  
but they Of þ<sup>e</sup> Castel Of Galafort thanne  
Seweden Aftyf Every Manne, 640

and destroy them all at the river,

So that At the wateris banke Anon  
they were Confownded Everychon.  
and perfore 3e Mown wel vndirstonde  
Of so Merveillous A bataille In non londe, 644

but Only it were thorwh goddis Grace  
that hem þerto graunted both Myht & space.

and burn their camp.

Whanne here Enemyes so Ouercomen were,  
Anon here loggen brenden they there, 648  
And seiden pleynty Anon thenne,  
that here good wolden they brenne ;  
for Of here good wolden they non,  
but þere it brende Amonges hem Echon. 652

thus hadden the Cristene victorie  
 Of the Sarazines ful sekerlye,  
 In the Erthe Of grete bretaygne,  
 this I sey 3ow In Certeyne.

So the Christians  
 get the victory,

656

thanne seide these Cristene Everichon,  
 that 'be hem this bataille was Neuere don,  
 but Onliche, they wisten, be goddis Myht  
 that hem hadde sosteyned In here fyht.'

660

thanne was this a gret Afermieng  
 To here Creaunce with-Owten letteng ;  
 Thanne knewen they wel ful verrayly

That He Was Lord God Al Myhty ;

664

[leaf 64]

so that to God weren they ful Meke,  
 ful stedfast Of feith, and debonere Eke ;

and give thanks  
 to God

For the grete victore he hadde hem sent,  
 here thankyng they 3oven to god verament.

for helping them.

668

Now leveth the storry here Anon Ryht  
 Of Alle these Meyne, I 3ow plyht,  
 And Torneth to Josephes now Ageyn,  
 as I schal 3ow declaren In Certeyn.

Now the storry  
 goes to Josephes.

672

## CHAPTER XLV.

### HOW JOSEPHES WAS IMPRISOND, AND HOW MORDREINS ARRIVD IN GREAT BRITAIN.

Josephes and his Company go to North Wales (p. 168), the king of which, Crwdeix, says they are thieves, and puts them in prison to starve for forty days, and see whether their holy vessel will feed them (p. 169). Christ promises them help (p. 170); and also appears, fresh crucified, to Mordreins at Sarras, and orders him to avenge Him on Crwdeix (p. 171). By his provost's advice, Mordreins summons Flegentine, and Label's daughter, and his own host, to Sarras (p. 172); appoints Aganore regent of his kingdom, and his heir (p. 173), and sets out to the sea with 300 Barons and their retinue (p. 174). He sends back for his White Shield [see vol. I. p. 109, 159, &c.], and embarks (p. 174). A great tempest rises, so that they are afraid of perishing (p. 175). They pray to God; and a voice tells them to cast the Enemy out of the ship (p. 176). Thereupon

Mordreins sprinkles Holy Water all about, and the devil, in the form of a damsel, flies out of a window, carrying with him a man whom he says is his (p. 176). Nothing but stench is found in the chamber, though the Captain of Castle Come is misst (p. 177). They wake a hermit who has slept through the turmoil, to explain the meaning of it all (p. 178). He says that this Captain of Come desired the wife of Nasciens, and so the Devil in her likeness came to him (p. 179), and his lust with her created the tempest; after which the Devil flew off with him (p. 180). This adventure makes the people in the ship better; and at last they all arrive in Great Britain, at Castle Caleph, next North Gales (p. 181). Two knights from Nasciens soon meet them (p. 181) and tell them news of Nasciens and Celidoyne (p. 182-3). Mordreins has his tents made ready, and Nasciens and Celidoyne soon arrive, to Flegentyne's great joy (p. 184). Celidoyne then tells them how he got to Britain,—over the sea, companionless, and fed by a bird once a day, till he came to Castle Galefort (p. 185), into which a good man took him (p. 186), and shewed him Duke Gaanort bereft of his mind by a devil, and about to drown his son in a well (p. 187). This son the good man rescued, and christend the child, leaving Celidoyne to teach the father (p. 187). Gaanor then assembled all the Saracen masters to dispute whether their law or the Christian were the better; and at that discussion Nasciens found them (p. 188). Nasciens then tells Mordreins of his fight with the Giant (p. 189), but will not tell the other wonders he has seen (p. 190).

Josephes, his  
father, and  
150 of his  
company,  
leave Galafort,

whanne Iosephes Owt of Galafort was gon,  
and his Fadir with hym wente Anon,  
and An hundred and fifty of his Meyne  
wente forth with hym In Compene; 4  
but forto kepen Ioseps wif,  
lefte Nasciens Meyne with-owten stryf,  
and Celidoynes, and of his kyn Oþer Also,  
Ioseps wyf tenden vnto. 8

and take the holy  
dish with them  
to North Wales.

Thus Iosephes from galafort wente,  
and the holy dish with hym presente;  
Thus wente he On Every partye  
the peple to preche Seckerlye, 12  
Tyl to North wales þat he was gon,  
and his compenye Everychon:  
whiche same tyme kyng was there  
king Crwdelx, ful fel In Eche Manere, 16

and An vntrewe paynem Evere he was,  
For In his persone was there non Gras.

and whanne that he herde telle  
that Into his lond weren Comen ful snelle  
Meyne that weren not Of his lay,  
but cristened they weren, they gonne hym say,  
and with him browhten An holy vessel,  
that ful of grace was Every del ;  
but the kyng let this for leseng there,  
for he ne troweded In non Manere,  
but Seide that 'thevis that they were,  
whiche Into his lond weren Entre[d] in fere ;'  
and comanded that Riht Anon  
to-forn hym they scholden be browht Echon ;  
So that to Cowrt weren they browht Alle,  
To forn the kyng Into his halle.

20 The king of North  
Wales, Crwdeix,  
hears of their  
coming,

24

28

says they are  
thieves,

and has them  
brought before  
him.

32

Whanne the kyng this Compenye pere say,  
To forn hym Comen In so powre Aray,  
barefoted, and In pore Clothenge,—  
and whanne hem he Sawh so Comenge,  
"This peple, he seide ful Schortly,  
Nis non thing Forto tellen by,"  
but there hem Comanded to presown,  
Iosephes and this Meyne Echon.

36

He thinks them  
of no importance,

40

and puts them  
into prison,

"And fowrty Dayes there se[h]olden they be  
with-owten Mete, Oper drynk, ful Sekerle,  
and that No Man scholde ben so hardy  
In Al that tyme to Comen hem Ny ;  
For that I wolde gladliche knowe  
3if they myhten leven Ony throwe,  
and whethir here lord hem feden scholde,  
Oper the vessel that they so holy it holde ;  
For In that place scholen they Abyde  
Everych Owr In to that Tyde,  
And thanne þ<sup>e</sup> sothe schal I se,  
3if Alle here Seyenges trewe be ;

to stay there 40  
days without food,

44

48

that he may see  
if their lord or  
their vessel can  
feed them.

52

For, be the lord that I On beleve,  
 In this wise I schal hem preve,  
 For Other vyawnde geten they non,  
 but they it gete owt Of the harde ston." 56

Thus there Comaunded this fals paynem  
 Only forto distroyen hem,  
 And forto bryngen hem to paynem lay,  
 And to forsaken Crestene, 3if þat he may ; 60  
 but for non thing they Nolden it do,  
 For non thing he dyde hem to.  
 And the Ferste Nyht Anon

Christ comes to  
 Joseph and his  
 company in  
 prison,  
 and comforts  
 them,

Iesus to hem sone gan gon, 64  
 and Comforted hem In Alle degre,  
 "and þat dismayed Nothing 3e be ;  
 For what thing that 3oure herte wile Crave,  
 Axeth it Redelich, and 3e scholen it have ; 68  
 and, thowgh that 3e Abyden here,  
 dismaye 3ow not In non Manere,

and promises to  
 release them.

For with-Inne schort tyme I schal 3ow sende  
 socoure that hym schal brynge to ende, 72  
 and distroyen that fals hownd and Alle his  
 þat 3ow In prisown putte with-Owten Mys ;

Their tormentors  
 shall be punisht,

and alle that 3ow Tornementis do,  
 they scholen ben browht In sorwe & wo." 76  
 In this Manere tolde hem the voys that Nyht,  
 Wherthorwh they weren boþe Ioyful & lyht ;  
 and In more Ioye they weren Also  
 For the tydynges they herden tho. 80

The same night  
 Mordreins and his  
 wife talk of  
 Josephes and  
 Nasciens,

That same Nyht kyng Mordrayn  
 In his bed At Sarraſ lay Certeyn,  
 bothe his wyf and he In fere,  
 And of Josephes and Nasciens spoken there, 84

and wonder where  
 they are.

And In here hertes hadden gret Merveillynge  
 that Of hem ne herden they non tydyng,  
 Nethir Of Celidoyne ne his Compene,  
 where-Offen they Merveilleden trewelye. 88



For ful fayn wolde the kyng han knowe  
how with hem It stood vppon A rowe,

thus sone On slepe there fyl the kyng ;—

him thowhte he sawh to forn him Comeng  
Oure lord ful Angwischous and Al to-Rent,  
And al newe wowndid to his Entent,

92 Mordreins has a  
vision of Christ,

And vppon the Crois Crweyfyed Ageyn,  
bothe hondis & fet I-naylled In Certeyn.

all wounded,

and newly  
crucified,

96

and whanne the kyng this gan beholde,  
he wepte and Syhede Many folde,

“ha ! lord, ho this thyng hath þow I-do !”

And he Answerid Anon Ryht tho,

100

“kyng Crwdelx, Of North gales kyng,

Me hath thus put to Crweyfyeng ;

and hears it is  
Crwdeix of Wales  
who has done this.

forto hym it sufficeth no thing

Of my ferste Crweyfyeng ;

104

but newe he Crweyfieth me Ageyn,

As thou myht Sen with thin Eyen pleyn.

Arys vp faste Anon now here,

And loke thine ArMure Every where,

108

And take thy wyf Onliche with the,

and Nasciens wif In thy Compene,

and the dowhter of kyng label,

whiche Maiden thou knowest ful wel,

112

and hyeth þow faste to the see,

And there I-scheped that ȝe be ;

For Into Grete breteygne thou schalt go,

there to Avengen me vppon My fo,

116

On kyng Crwdelx, that me tormentyth sore.

to punish  
Crwdeix.

Anon kyng Mordrayns Answerid thore,

‘that ryht gladliche he wolde it do

to Avengen his lord vppon his fo.’

120

On the Morwen, whanne he vp Ros,

hastely to Chirche thanne he Gos,

As A man bothe Ioyful & Gladde

For þeke Aviciown I-sein he hadde ;

124

Mordreins tells  
the vision to his  
provost,

there herde he Matyns & Masse bothe ;  
thanne Calde he to hym the provost forsothe,  
And told hym his Avyciown  
Alto-gederis, bothe hol & som. 128

who advises him  
to get his men  
together, and go  
to Wales,

thanne whanne he hadde seid Everidel,  
Anon that provost Answerid ful wel,  
"Sire," he seide, Make 3e non taryeng,  
but faste Somowneth 3oure Ost to gadering, 132  
and that 3e hyen 3ow In Alle wyse  
to Avengen Crist of his Mal Eyse,  
For it is the fairest demonstraunce  
that Evere 3ow happed In Ony chaunce." 136

the kyng ful wel beleved þe provost thenne,  
& Aftyr Nasciens wif he sente be his Menne,  
& Aftyr the dowhter Of kyng label,  
which for a Maide he knew ful wel, 140  
and aftyr al his Meyne both fer & Ny  
That to hym Alle they Comen In hy,  
Eche Man Arayed In his beste wyse,  
with swich harneis As he cowde best devise ; 144  
and thus to hym they hyeden Anon  
his Comandement forto don,

His men arm,  
and meet him  
at Sarras.

And to hym they comen In to Sarras,  
To that Cyte As his wille was ; 148  
Eche Man In his beste Aray,  
To-forn him they Mostred þere þat day.

Nasciens's wife  
Flegentyne  
comes ;

and whanne Nasciens wif þedir was gon,  
the kyng here took In Cownseyl Anon, 152  
And hire there tolde In Confesciown  
Al the hol Mater Of his Aviciown,  
"Wherefore that I knowe ful wel

that it is Goddis wyl Everydel 156  
that 3e with vs thedir scholen go,  
and kyng labelis dowhter with vs Also,  
and Also My wyf the qweene ;

and Mordreins  
proposes to leave

So þat Al my lond I shal leven bedene 160

To Aganore that ful trewe knyht,  
It forto kepen with Al his Myht.

the good knight  
Aganore,

And ȝif that Neuere we comen Ageyn,  
Nothir we ne Owre Eyres In Certeyn,  
thanne I wile that the lond his be,  
As next of my kyn ful sekerle.

164

And ȝif we Retorne hider Ageyn,  
Agen In pocesciown to ben ful pleyn,  
And as fre owre owne, the sothe to say,  
lyk as it now is this same day."

168

to take care of  
the kingdom till  
they come back.

And Evene as the Kyng had I-seyd tho,  
his comandement he hyhte be do,

172

And sente Anon Aftyr his peple there  
that behinde hym scholde leven In Ony Manere,  
'That they scholden Alle To Aganore  
Ful sewrte and feith to Maken thore,  
and hym to holden As for here lord.'

176

Thus made he hem Alle ensuren At on word,  
"and ȝif it happede In Ony degre  
That this Aganore dissesid be,

180

He tells his  
people to serve  
Aganore as king  
while he is away;

Oȝer while Riden for to Osteȝe,  
that ȝe hym helpe be Ony weȝe,  
As ȝe wolden don ȝowre lige lord,  
And þat ȝe ben Alle Of this Acord.

184

Fortheremore, ȝif that I deȝe,  
oȝer Retornen neuere Aȝen Otterlye,  
thanne wyle I that ȝe Crownen kyng  
Sire Aganore, Ouer Alle thing ;

188

and if he never  
returns, Aganore  
is to be king in  
his place.

of my lond & my Contre  
I wile þat Aganore after me Kyng be ;  
for I knowe not In Al this lond,  
As far As I can vndirstond,

192

Non man so worthy A Kyng to be  
As Aganore is In Al degre."

thus Maden they Surawnce Everichon,  
as Manye as to-fore Mordreyn gonnen gon.

196

- Vppon the Morwen Aftyr Sewenge,  
 Eche Man to Sarras Cam to his Kynge;  
 And so thens departyd they sone,  
 & with hym thre hundred barowns Everichone, 200  
 with-Owten sqwyeris and oþer Meyne,  
 And with-Owten footmen ful sekerle.  
 whanne that Owt Of þ<sup>e</sup> Cyte weren they gon  
 king Mordreins and [his] feleschepe Echon, 204  
 and whanne that A myle he was past,  
 To Aganor he seide þere Anon in hast,  
 “3e behoven to tornen Ageyn,  
 For I have forȝeten In Certeyn 208  
 Princepaly my white Scheld,  
 of wheche I hadde nede In þ<sup>e</sup> feld  
 whanne that I fawht with Tholome  
 Kyng Of Egipecyans, ful Sekerle. 212  
 For theke scheld In non Manere degre  
 I ne schal not leven behynden Me,  
 For Everyday that Scheld moste I se  
 In Remembraunce Of my victorie, 216  
 And of that hye Crweyfyed kyng  
 that of myn Enemyes ȝaf me conqwyeryng.”  
 Anon A sqwyer tornede Ageyn  
 For þ<sup>e</sup> kynges scheld In Certeyn 220  
 that In his chombre þ<sup>e</sup> kyng forȝat.  
 the sqwyer forth Rod Anon with that,  
 And that scheld browhte to the kyng  
 with Owten Ony long taryeng. 224  
 So whanne the kyng the scheld þere say,  
 he Made bothe Mirthe, Ioye, and play,  
 And Into the schipe he dide it do  
 that hym Selve scholde In Go. 228  
 Also his qweene and Nasciens wyf,  
 and kyng labelis dowter, with-Owten stryf.  
 thanne of the peple was þere sore wepyng,  
 Gret lementaciown, and Mochel Morneng. 232

Mordreins leaves  
 Sarras with 300  
 barons,

and sends Aganor  
 to fetch his white  
 shield,

which he wants  
 in remembrance  
 of Christ and of  
 his victory over  
 Tholome king of  
 Egypt (l. 109, 150).

When the shield  
 comes, they  
 embark,

and the people  
 lament very  
 much.

whanne the kyng from his Meyne was gon,  
 and Entred the See there anon,  
 and the Seyl was vp I-drawe,  
 where-Offen his Meyne weren ful fawe, 236  
 and the Maister Marynere  
 Governauce vppon hym took pere,  
 Andputte Every Man to his degre,  
 In what Servise that they scholde be ; 240  
 So that with-Inne A lytel space,  
 As God of his myht wolde graunten hem grace,  
 So fer they weren from the lond,  
 with-Inne A while, as I vndirstond, 244  
 That Non Lond Ne Cowden they Aspye,  
 Nethyr Fer ne faste bye ;  
 and whanne they weren A Middel the Se,  
 The Tempest A-Ros ful spetowsle, 248  
 So gret and therto so merveillous,  
 So dredful and Ek so boystous,  
 that Alle they wenden persched han be,  
 So boistows was the storm ful sekerle. 252  
 The tempest was so fowl and strong  
 to the kyng and his peple Among,  
 that In sweche peryl Alle they were,  
 So that they wenden han persched there. 256  
 they Wepten, and sorweden, and Maden gret Cry,  
 and besowhten god of his Mercy,  
 and seiden " lord, and thi wille it be,  
 let vs not deyen here In this degre, 260  
 but Respite vs, lord, for thy Mercy,  
 that of Owre Misdedis Openly  
 we Axen the Mown Forȝevenesse  
 Of oure Gyltes & oure wrechednesse ; 264  
 And Sese this tempest And this Torment  
 That we ben now Inne, lord, present,  
 and that we Mowen forth Savely gon  
 Thedyr As thou hast vs Ordeyned Echon." 268

They soon get  
far from land,

[leaf 65]

and a terrible  
storm comes on,

so that they fear  
to perish,

and pray for  
mercy and confess  
their sins.

- In the Mene whille they Maden here preyere  
To God and to his Modyr So dere.
- They hear a voice  
bidding them  
"Turn out the  
enemy from  
among you,  
  
or you shall all  
perish."
- thanne Aperyd there A voys Anon,  
that they it herden þere Everichon, 272  
"voide the Enemy from þow In haste,  
Owt of þowre Schipe that he were paste,  
oper Elles perschen scholen 3e Alle,  
Swich a Cas is þow befall."
- Whanne the kyng this vois so herde,  
Anon As a Ferful Man he ferde,  
and knew wel that the Enemy herberwed was  
with-Innen his schipe, swich was his Gras ; 280  
but, for he Cowde not parceyven ho it were,  
Anon holy water thanne took he there,  
And Abowtes the Schipe he it Caste,  
Over Al Abowtes in gret haste. 284  
And As he wente Abowtes Castynge  
the holy water for here vortherynge,  
In a chambre he herde faste hym by  
An hydows Noyse and A wondyrful Cry, 288  
that wondirfully þere-Offen Abascht he was  
Of the noyse he herde In that plas.  
And thus sone they seyen there Anon  
The Enemy Owt Of the Chambre gon 292  
In liknesse of a damysele  
that hadde Fetures Many & fele,  
and A lyveng man with hire sche bar,  
As hem thowhte that they Syen thare, 296  
And Seyde, hereng there hem Alle,  
"this Is Myn be lot I-falle,  
And þerfore I take hym forth with Me  
As Myn Owne servaunt ful sekerle." 300  
Thus sone weren they so fer I-past,  
that the Syhte of hem hadden they lost ;  
Of wheche thing they weren Abascht Everichon,  
that Of hem ne spoken Cowde neuere On. 304
- Mordreins  
sprinkles the ship  
with holy water,
- and the devil  
comes out of a  
chamber in the  
guise of a woman,
- carrying off a  
man whom she  
claims as her  
own.

Thanne clepid the king A preest hastily,  
An Old Man that was hym faste By,  
And bad hym Entren the Chambre Anon,  
Of wheche the Enemy was owt Gon ;

308

Mordreins sends  
a priest into the  
room whence the  
devil came,

" For I wot wel that the Enemy it was  
That Isswed here owt of this plas."

Thanne the Goode Man took haliwater Anon,  
and his stole, and gan forth to gon,

312

And Entred In to the Chambre there,  
And the kyng him folwede ful Nere.

thanne there so stenge A savour was  
that they ne Cowden Entren Into that plas  
but 3if here hertes scholden han to-broke,  
so Mochel stench In that Chambre was loke.

316

and there is a  
horrible smell in  
it,

thanne began this goodman there  
holy water to Casten Every where,  
but they ne fownden non Maner of thyng.

320

but nothing else.

thanne Axede Anon Mordrayns the kyng  
Of hem that Abowte hym were,

' 3if that Ony Man they lakkede pere,  
Owther knyht Owthe sqwyere,

324

They count the  
men,

Owthe[r] Ony Oper persone In Ony Manere."

thanne Abowtes hem loked they Anon,  
And þ° Capteyn Of kome panne was Agon.

328

and find the  
captain of Castle  
Come to be  
missing.

thanne seide the kyng " ful Certeynle,  
It is Ryht now grete Merveil to Me  
but the Enemy hym haue forth bore

that with-Innen vs was herberwed to fore."

332

Whiles they weren Of spekyng Of this Matere,

A lady to þ° kyng Anon spak there :

" Sire, ful gret Merveil Mow 3e have

Of þat holy Ermyt, So god me Save,

336

A lady advises  
Mordreins to  
speak to an old  
hermit,

that 3e hider browhte with 3ow,

how that so sore he slepith now,

that neuere ne waketh for non tempest

Of Al this storm, Mest ne lest.

340

who has slept all  
through the  
storm,

And I wolde that to hym ȝe go  
to weten how this tempest myhte be do ;  
For whanne this Enemy was Agon,  
In Al the See tempest was there non. 344

thanne wente forth the kyng ful faste :  
This Goodman he fond thanne Atte laste  
Evere Slepenge In On degre,

and is weeping in  
his sleep.

and ful sore wepyng Ewere lay he 348  
as they he hadde ben ful wakyng,  
So sore he wepte In his Slepynge.

Whanne the kyng Sawh hym slepen so sore,  
he Made A signe that Abowtes hym wore, 352

Mordreins wakes  
the hermit,

"Awaketh hym, he seide ful softly,  
and by hym Abydeth stedfastly."

and thus he seide In his wakyng,  
"ha ! thow Enemy, thow fowle thyng, 356

why hast thou here boren Away  
Owt Of Oure schip A man this day ?"

thanne Made he moche More Morneng  
þanne Ony tyme to fore, and More wepyng ; 360

and Evere Abod the kyng still there  
to knowen Of this good Mannes Manere.

And so long þe kyng Abod In that plas  
that þe goodman ful Awaked was, 364

and Nevertheles not for than  
the water In his Eyen stille was than.

"Ha ! sire !" quod he to the kyng thanne,  
Why loketh On Me here so Many A Manne ?" 368

"For sothe, sire," quod the kyng Ageyn,  
"We han ȝow beholden here In Certayn ;

The king tells  
him of the  
tempest he has  
slept through.

For ȝe han slept so stedfastly,  
And we In torment, sorwe, and Cry : 372

and ȝit woken ȝe neuere for non thyng,  
for tempest, sorwe, ne Cryeng ;

and In ȝowre slepyng so gonnen ȝe speke  
þat for sorwe we wenden Oure hertes to breke." 376



- Thanne seide this Good Man to the kyng,  
 " Certes, Sire, there-Offen is non Merveillyng ;  
 For In My sleping, as I lay styllle,  
 I sawh a thing that liked me Ille." 380  
 " What may that be," quod the kyng.  
 " Sire, I schal 3ow say with-Owten taryeng.  
 " Sire, In Myn Slepynge here I say  
 On Of 3owre knyhtes this Selve day, 384  
 wheche I trowe it be Of Come 3oure Capteyn,  
 that Is 3owre Castel In Certeyn,  
 and how there-Offen it is betyd,  
 3e scholen wel heren, and 3e Abyd. 388  
 he lovede so sore the lady Nascien  
 hot paramours, As I say 3ow pleyn,  
 and Neuere his Wille Myhte he haue  
 For non thing that he Cowde Crave ; 392  
 and Evere Abowtes here faste he lay,  
 but he ne myhte spreden<sup>1</sup> he non way.  
 and whanne the Enemy gan this Aspye,  
 Towardis him faste Gan he to hye 396  
 In liknesse Of that lady Gent  
 wheche Flegentyne hyhte verament,  
 and seide ' And thow wost becomen My Man,  
 thy wyl wold I fulfillen than ; 400  
 what that Evere that thow wilt do,  
 3owre wille to haue whanne 3e liken so.'  
 " thanne he hire Man becam Anone,  
 and his saviour forsook thus sone ; 404  
 and Sethen that tyme In-to this day  
 hath he ben hire Man verray,  
 Into this Owre Of Midday ful Ryht  
 that I thus here Slepte In 3owre Syht. 408  
 So that it behappede now this Cas  
 That this Captein In his Chombre was :  
 thanne Apered there to hym Anone  
 the Enemy In lyknesse Of hire thus sone, 412

Then the good  
man

says what he saw  
in his sleep.

The captain of  
Come desired  
Nasciens's wife  
Flegentyne,

[<sup>1</sup> ? speden]

and the devil took  
her shape,

and made him  
swear allegiance  
to her,

and appeared to  
him in this  
chamber,

whiche he wende hadde ben Nasciens wyf,  
 whom that he lovede with Alle his lyf;  
 and as thing On Erthe he lovede so sore,  
 Neþer Of Alle thyng he desired More 416  
 thanne with hire to don Folye;  
 and thus sone he gan to here Aplye,

and on account of  
 the Come  
 captain's sin the  
 storm arose.

And to hire he Ran with A ful gret ber,  
 and his Caytyve lecherie fulfild ther, 420  
 where-thorwh this gret tempest sekerlye,  
 here-Offen it Cam, As 3e sien with Eye.

Then the fiend  
 took her own  
 shape,

“Whanne this Caytyf thus hadde I-do,  
 Into hire Owne forme thanne torned sche hire tho, 424  
 and seide that she wolde him with hire bere  
 Evene As hire Owne Man whiche was there.

thanne so gret drede hadde this knyht,  
 whanne he be-held that fowle wyht, 428

That Nethir On God neþer On holichirche  
 he ne Cowde not thenken, ne non good wirche;  
 lo! thus Sore disceyved he was,

thorwh drede and sorwen In that plas. 432

and carried off the  
 captain,

So the Enemy hym there took vpe Anon

In hys Nekke, and with him gan gon  
 like As 3e both herde and Sye;

So In My slepe dede I witterlye, 436

As it tho plesede the goode lord,

he it me schewed be his Owne Acord.

and therefore the  
 hermit wept and  
 grieved

“And whanne I sawh the Enemy the knyht so bere,  
 thanne wepte I sore, As 3e syen here, 440

And Into the tyme that I waked was

I ne hadde neuere Reste In this plas,

Ne 3it ne have for sorwe and drede

whanne I say the Enemy the knyht so lede; 444

For In myn herte I sorwe ful sore

That the Devel thorwh sweche deseyt thore,

for the loss of the  
 knight's body  
 and soul.

And thorwgh swich Misaventure,

boþe lost body & sowle, I the Enswre. 448

and this is the Cawse Certeynlye  
 that I slept here so stedfastlye  
 whiles that the tempest dured here,  
 thus Slept I In this Manere ; 452  
 and thus hath the Enemy deceyved that knyht :  
 Wherefore, gracious lord, of thy Myht,  
 and it, Goode lord, thy wille it be,  
 So On his Sowle thou have pyte." 456

The hermit prays  
 God to save the  
 captain's soul.

This Aventure Anon Abowten schewed was  
 To Nasciens wif, & Oþere In that plas  
 that thike tyme with-Inne þ<sup>e</sup> schipe were,  
 the bettere from Synne to kepen hem þere 460  
 and bettere serven here Creatour,  
 and hym better worschepen & honour.

thus the schipe In the se gan to go  
 On day & Oþer, bothe two & Fro 464  
 as the wynd it Gan to blowe,  
 tyl at the laste with-Inne A throwe  
 They Aryveden In gret breteyne  
 At the Castel Of Caleph In Certeyne, 468  
 whiche that Next to North gales was  
 Of Al that Rem In that plas.

They arrive at the  
 Castle Caleph.

whanne they weren Arevyn Echon,  
 here Osteyowrs they maden forth gon, 472  
 and Maden Redy here pavylowns,  
 here hors, here Armures, here Akatowns ;  
 & whiles thus besy they weren In Certayne,  
 they lokeden Azens A Mowntaygne, 476  
 they syen where that Comen two knyhtes  
 On horsbak Iarmed Evene<sup>1</sup> Owt Ryhtes,  
 and hem fayllede non thing, I vndirstonde,  
 Sawf that non Glayves hadden they On honde. 480

As they prepare  
 to land,

two knyghts come  
 down to meet  
 them,

[<sup>1</sup> MS. Evenene]

and whanne they seyen the knyhtes Comen prikyng so  
 Azens hem they dresseden Anon thore, [sore,  
 vppon here destreris forto Ride,  
 with the knyhtes to Meten that tyde. 484

all armed,  
 but without  
 swords.

- thanne Axeden they the knyhtes Anon  
 'what they weren, & whedir they wolde gon.'  
 The knights say they are Christians, "Sire," quod these knyhtes, "Cristened we be."  
 "Now, goode Sire, quod they, whennes be 3e?" 488  
 thanne Answerid kyng Mordrayn,  
 "And we ben Cristened, Sire, In Certayn,  
 And In baptesme Cleped I was  
 kyng Mordrayn, kyng of Sarras." 492  
 and when they know who Mordreins is, they welcome him, Thanne Anon Adown they Alyhte,  
 bothe the kyng and Eke the knyhte,  
 and seiden, "Sire kyng, welcomen 3e be  
 Ful sekerly Into this Contre ; 496  
 for they have long sought him. For In Many A place we 3ow han sowht  
 3if we myhte happen to sen 3ow owht."  
 Anon the kyng seide to hem Ageyn,  
 "Now, leve Sires, whens Comen 3e pleyn?" 500  
 They are Nasciens's knights, "Sire Nasciens knyhtes forsothe we be,  
 that hider Comen to Meten with the."  
 "Me forto Meten?" quod the kyng thanne,  
 "how was there war Offen Ony Manne?" 504  
 "Sikerly, sire kyng, quod the knyhtes tho,  
 here-Offen wisten we longes A-go ;  
 and he told them Mordreins would come that day. For it is past Sixe dayes. In Certeyn  
 Sethen my lord told vs ful pleyn, 508  
 that this day, Oper to Morwen with-Owten faille,  
 Into this same port scholde 3e ful saylle."  
 thanne spak the kyng with milde speche,  
 "doth Of 3oure helmes, I 3ow beseche." 512  
 And whanne that here vesages weren Overt,  
 he knew hem Openly thanne Apert.  
 Their names are Clamacydes and. [leaf 66] Naron. Thanne was the ton Clamacydes,—  
 Of wheche this storrye Aforn doth Rehers,— 516  
 and the tothir knyht hyhte sir Naron,  
 whiche was bothe kyng and qwenes sone,  
 and therto A worthy knyht,  
 As Offen hadde ben proved In fyht. 520

Thanne dide the kyng Of his helm Anon,  
 And On fote with hem gan to gon,  
 For the grete Ioye that there was  
 Cowde non Man devysen In non plas. 524

Mordreins rejoices  
 extremely at  
 meeting them,

And the kyng hem kyste ful Often sithe  
 whethir they wolde *oper* nolde, he was so blythe ;  
 and as gret Ioye Of hem Made trewely  
 As he hadde begeten them with his body. 528

Whanne the knyhtes þat at þ<sup>e</sup> see side were,  
 behelden the Ioye that the kyng Made there  
 to hem that he with Mette so,

and his knights  
 also.

where-Offen Mochel they Merveillede tho, 532  
 that the knyhtes wenten forth bedene  
 to weten what this thing Scholde Mene.  
 and whanne Ech *Oper* gan forto beholde,  
 thanne was þere Ioye ful Manyfolde, 536  
 Ful Mochel More thanne was be-fore.

but whanne Flegentyne herde tellen thore  
 that they weren hire lordis knyhtes,  
 thanne to hem sche Ran Anon Ryhtes,  
 and hem there kiste ful Often Sythe,  
 So glad sche was, so Ioyful and blythe,  
 that Neuere herte Of non womman

Flegentyne comes  
 to welcome and  
 kiss them for  
 the love of  
 Nasciens.

Of so Mochel Ioye Cowde tellen than. 544  
 thanne Axede sche aftir Celidoyne hire sone,  
 3if Owht they wiste where he was be-Come.

She asks after  
 Celidoyne,

“ Certes, lady, they Seiden Ageyn,  
 3e scholen hem Sen ful sone Certeyn, 548  
 both 3owre sone and Ek My lord,  
 Al heyl and qwert, At On word ;  
 For he him Ordeyneth with his Compene  
 hedirward as faste As he kan hye. 552

and hears that  
 both he and  
 Nasciens are  
 coming to meet  
 her,

For he knew wel In ful Certeyn,  
 this day *Oper* to Morwen to Meten 3ow pley n :  
 and there-fore hens scholen 3e not Gon  
 Til he 3ow here visite Everichon.” 556

Of wheche tydinges the king was glad,  
 And Anon his Ostoyours he bad  
 ' that his pavylouns Alle pyht they were  
 In a faire Medwe besides there, 560  
 Evene faste be the see side,  
 that sire Nasciens þere he myhte Abyde ;  
 And Also that herberwed he myhte be,  
 Sire Nasciens and al his Compemye, 564  
 and Duke Gaanort and with hym Dewk Gaanor  
 with them. that with him thedir Cam thor.  
 And Anon diden the kynges Comandement  
 Alle his Meyne With good Entent : 568  
 For so ful of Ioye they weren sekerlye  
 So that for Ioye hem thowhte they flye.  
 And as they weren thus In werkyng,  
 They Syen where Nasciens was Comeng 572  
 Mordreins sees Nasciens coming  
 to him,  
 down a mountain.  
 Down of An hy Mowntaygne,  
 and with him a gret Compemye In Certaygne.  
 Whanne the kyng that gan Aspye,  
 Anon he horsed hym ful sekerlye 576  
 And hise knyhtes Everichon,  
 & Faste Azens this Nasciens gonne they gon ;  
 Al so faste As they myhten Ride,  
 Eche Man his hors prekede At that Tyde. 580  
 They meet each other,  
 thanne to-gederis Gonnen they Mete,  
 and ful Often they kisten ful swete,  
 and wepten for Ioye bothe harde & sore  
 and rejoice extremely ;  
 Alle the Compemye that there wore. 584  
 But of the teres and of the Wepying  
 that the dewchesse Made Ouer Alle thyng  
 and Flegentyne's joy is so great  
 that she faints  
 ten times.  
 whanne hire lord & hire Child sche say,  
 for Ioye sche swowned ten sithes that day ; 588  
 so Everichon wenden þat there was,  
 for Ioye sche wolde han deid In that plas :  
 ful gret Ioye was that Nyht  
 that þe kyng made of Nasciens, I plyht. 592

- and whanne they hadden sowped Al In fere,  
 as to sweche Lordis belonged there,  
 thanne þ<sup>e</sup> kyng Axed Of Nasciens Certeyne  
 how he fond his sone Celydoynge. 596  
 and he told hym Al In fere  
 "how In the Castel Of Galafort he fond hym there  
 dispwteng Aȝens the Sarrasynes  
 Maistres Of the lawe, tho wethirwynes ; 600  
 but how that he thedir tho Cam,  
 ȝit Enqwered he not Of non Man ;  
 but with this dewk I hym fond,  
 As I do ȝow to vndirstond." 604
- Thanne Axede the kyng Of Celidoyne Anon,  
 how Into that Contre he gan gon.  
 "I schal ȝow tellen, quod Celidoyne than,  
 how that I Cam to this good Man, 608  
 and ȝe welen lestene and herkene to Me,  
 and Ek Al ȝoure hole Compeyne.
- "Certeyn, from ȝow whanne I gan gon  
 Into that vessel to-forn ȝow Echon, 612  
 he tolde me that the same Nyht  
 Cristes peple Ouer the Se wente Ryht  
 drye vppon here feet As On the grownde,  
 As I telle ȝow this Ilke Stownde, 616  
 So paste I long thorwh the See,  
 day and Other, with-Owten Compene  
 Of Ony worldly Erthliche thyng  
 sauf A brid that browhte me my lyveng : 620  
 Every day Ones with-Owten les  
 that brid to Me so gan pres.  
 thus wente I forth bothe day & Nyht,  
 tyl it liked Oure lord Of his grete Myht 624  
 that at þ<sup>e</sup> laste I Cam to Galafort,  
 and to that Castel I gan Resort ;  
 but I hadde ferst longe ben In þ<sup>e</sup> se  
 Aftir goddis wille, as it scholde be. 628

Nasciens tells  
 Mordreins how  
 he found  
 Celidoyne,

and Mordreins  
 asks Celidoyne  
 how he got to  
 Gaanort ?

Celidoyne tells  
 how he went  
 over the sea,  
 in a ship,

and a bird  
 brought him his  
 daily bread,

till he got to  
 Galafort.

“ Whanne þ<sup>e</sup> schipe was Comen to the lond,  
 A man to me Anon there gan fond,  
 There a man bade him leave the ship,  
 ‘ Go thou Owt Of this Schipe here ;’  
 but I hym not knew In non Manere, 632  
 So that Owt Of þ<sup>e</sup> schip I wente Anon,  
 his Comandement Only for to don ;  
 and me thowhte he was A good Man,  
 and took him to the Castle,  
 For to-wardis the Castel wente he than. 636  
 and whanne to the Entre that he gan go,  
 Anon his fynger took he tho,  
 And vppon the 3ate A Cros he Made,  
 where-Offen gret Merveille thanne I hade ; 640  
 and made a blood-red cross on the gate,  
 for the Cros becam blod Red  
 vpon the 3ate In that sted.  
 thanne seide this Man to Me trewlye,  
 “ wost pou what this doth signefye ?” 644  
 “ Nay, sire, forsothe, thanne quod I,  
 I knowe not þ<sup>e</sup> Signefyaunce trëwly.”  
 “ thanne vndirstonde thou Ryht wel  
 that I have thus Markyd this Castel 648  
 Aftir the Signe Of holychirche,  
 For they with-Inne so scholen werche  
 Ferst of Ony In this Contre  
 holy chirche to worschepen In Eche degre. 652  
 And vndirstonde that this Cros here  
 Ne schal not faille In non Manere,  
 But hem Availlen It schal Algate  
 that it beholden, bothe Erly and late, 656  
 and therto ne scholen haven non sodeyn deth  
 that it doth worschepen, and be the gatë geth ;  
 and to the lord Of the Castel  
 he may ben Sure to faren ful wel. 660  
 “ Thus the goode Man tolde Me  
 that Cros there Made ful Sekerle.  
 thanne be the hond he took me Anon,  
 and In At the 3ate he Made Me gon, 664



and browht Me Into the Castel fer *with-Inne*,  
 and tyl Into A gardyne I Cam, he wolde not blynne,  
 the wheche vndir the hyghe towr was ;  
 and there A welle was In that plas, 668  
 whiche was ful delitable and fayr to se,  
 and swete and delicious In Alle degre ;  
 And there fownden the dewk Gaanor,  
 In whom the Enemy hadde Entred thor 672  
 The same day In the Morwenynge,  
 and browht hym in gret temptynge,  
 and bereft hym Clene his Mynde,  
 to Maken hym don thyng that was vnkynde ; 676  
 For his Eldest Sone there took he Anon,  
 And In that welle wolde han drenched hym son.  
 whanne the goode Man beheld Al this,  
 That so fowle wolde han don Amys, 680  
 he bereft the Child Owt Of his hond,  
 and blew In his Face, as I vndirstond.  
 thanne thus sone he Cam to his wyt Ageyn,  
 As I 3ow sey, Sires, now In Certeyn. 684  
 “ thanne this Goodman Riht Anon,  
 Er he ferthere thens wolde he gon,  
 he spreynthe that welle Alle abowte,  
 and the Child there-Inne wesch *with-Owten* dowte ; 688  
 and whanne he hadde thanne thus I-do,  
 thanne þ<sup>e</sup> Child In Clothes he lappede tho,  
 and seide to dewk Gaanor, “ there,  
 behold this Child that thou sixt here 692  
 Is now browht Owt Of the develis servage  
 whiles he is A Child of 3ong Age,  
 For Cristendom he hath Resceyved here ;  
 therfore I Charge the In Alle Manere, 696  
 that now from this day forward,  
 Of Celydoyne and hym thou take good Garde.  
 and troste the wel Now In Certeyn  
 that I wolde not leven the, Celydoyn, 700

Then the man  
brought Celldoyne  
into the castle  
garden,

where he found  
the duke,  
who was gone  
mad,

and was trying  
to drown his son  
in a fountain.

The good man  
sawd the child,

and restord  
Gaanort's wits.

He christend the  
child,

and commended  
Celldoyne to the  
duke,

but for to bryngen the Only in Creawnce,  
And thy Creatour to knowe with-Owten Variaunce”

“thus Cristened the Child þ<sup>e</sup> good Man there,  
And Me to Gaanor be-took Al in fere : 704

thus dide this Goode Man, with-Owten dowte,  
that the Croys On the 3ate Mad with-Owte.

who would after-  
wards do nothing  
without him.

and sethen that tyme 3it hiderto  
he<sup>1</sup> ne wolde Neyther Gon to ne fro 708

but 3if he hadde Me In Compemye,  
So mochel Evere Aftyr he gan In me Affye.

Thanne Everyday I gan hym Schewe  
The poyntes Of beleve vppon A rewe, 712

and ful knowlechinge and verite  
Of the Ryht beleve ful Sekerle,

Celidoyne tells  
also how he  
expounded the  
Christian faith to  
Gaanort,

and Of Cristendom Everydel  
As I haue herd told be holy Gospel. 716

“Thanne seide dewk Gaanor Anon to Me,  
That In gret Ese scholde he Neuere be

Tyl he knewe the sothe verray  
whiche were to holden the better lay, 720

whethir the Cristene lawe, Oþer Sarazine ;  
thus faste In his wittes he gan devyne.

who then got all  
his wise men  
together,

Thanne Made he there A gret Semble  
Of Alle the Maistres Of Sarrasene, 724

to see whether  
they could  
disprove the  
Christian  
doctrine ;

what they Cowden seyn to Cristen lawe,  
Owther it depreven In Ony Sawe.

And Thus Maden We Manye Asemble  
for that same Cause ful Sekerle ; 728

and so Celidoyne  
was found  
disputing with  
them.

and tyl it happed vppon A day  
that theke dispetison 3e Comen & say.

“Now haue I told yow Al my destene,  
In what Manere it hath happed with me 732

Sethen the tyme I parted 3ow fro,  
How that Into this castel I gan go.

Now telleth me, And it 3ow plese,  
Of 3oure Aventures & Of 3oure Ese.” 736

Thanne began the kyng to preye  
 To Sire Nasciens that he scholde seye  
 what Aventures that hym come to,  
 Sethen the tyme he wente hem fro. 740  
 "Sire, be þowre leve, quod Nasciens thanne,  
 I schal it Neuere tellen it to non Manne,  
 but ȝif it In Confesciown be ;  
 sweche thinges ben Many þer-Offen sekerle ; 744  
 but Of A Ieawnt I schal ȝow telle,  
 swich A Cas with hym Me beFelle,  
 Of wheche there ben In the Mowntayn  
 Thre Grete towris I-mad Certayn : 748  
 this, quod Nasciens, I kan wel telle,  
 Alle the Cas how it be-Felle ;  
 This is the sothe as I ȝow say :  
 "whanne from Belik I Rod the ferste day, 752  
 and to the Mowntayn whanne I was gon,  
 thanne with this Ieawnt I Mette Anon  
 that lay there and Abod his pray,  
 as it was his Custom Every day, 756  
 that from A port Cam Of the se,  
 weyfareng men to wayten sekerle ;  
 and hem wolde he slen Anon,  
 Owther to his presown with him scholden gon. 760  
 and Anon As he me Sawh Comen there,  
 he me Gan to Assailen In his Manere.  
 Thus lasted longe that ilke Melle  
 be-twene hym & Me full Sekerle, 764  
 tyl that I was so forfowhte  
 That non lengere stonden I Mowhte.  
 Thanne Cam Nabor, that was my knyht,  
 and fond me there So very In fyht, 768  
 that me Cam forto seken there,  
 and Slowh the Ieaw[n]t In Esy Manere ;  
 and aftyr wolde he me han Slayn,  
 For with him I wolde not tornen Agayn ; 772

Nasciens declines  
to tell his  
adventures,

but he will tell  
about his fight  
with the giant  
Ferreyn.

This giant lay  
in wait for  
wayfarers,

and attackt  
Nasciens,

who fought  
till he was  
exhausted,  
and was rescued  
by Nabor,

who afterwards  
turnd on him,

but Owre lord it Suffren Nolde,  
 that me there so slen he scholde ;  
 but thorwh that grete lordis Myht,  
 he fyl ded at my feet Anon ryht." 776  
 and After he tolde hym Everydel  
 Of the deth Of the lord of Tarabel,  
 how that with thondir I-slayn he was,  
 and how that ded he lay In that plas. 780  
 but of Alle his Othere aventure  
 he nolde not tellen, I ȝow Enswre,  
 For non thing they Cowden do,  
 tyl there-Offen that he knew Mo. 784

but fell down  
 dead.  
 Nasciens relates  
 the death of the  
 lord of Tarrabel,

but none of his  
 other adventures.

## CHAPTER XLVI.

HOW MORDREINS DELIVERS JOSEPHES, IS STRUCK BLIND,  
AND TURNS HERMIT; AND HOW CELIDOYNE IS MARRIED.

Hearing that Josephes and his Companions are imprisond by King Crwdelx, Mordreins summons him to give them up (p. 191), and, on his refusal, harries his country (p. 192). Crwdelx collects a host of 5000 men at Legwetone (p. 192), marches against Mordreins, and the battle begins (p. 193). The Pagans are getting the worst of it, when Crwdelx orders his men to set on Mordreins (p. 194). They wound him and throw him to the ground (p. 194), but Gaanor unhorses Crwdelx (p. 194). Nasciens charges them, and the North Wales men flee (p. 195). Mordreins orders a pursuit into their city; and by eve not one is left alive (p. 195). Mordreins attributes all his power to God, and delivers Josephes out of prison (p. 196). Thanksgivings are made before the Graal (p. 197), and, as Mordreins presses near to see "that blessed Seint Graal" (l. 250), a Voice warns him to desist, and then a Hand takes away his sight (p. 198). He confesses himself a fool, but prays that he may live till the coming of Nasciens's ninth descendant (p. 198). This is promist him, and that then he shall have his sight restord (p. 198-9). He says he shall go back to Gala-fort, and marry Celidoyne to King Label's daughter (p. 200). As he cannot ride, he is carried in a litter (p. 200): the marriage is solemnisd, and an heir, Nasciens, engenderd (p. 201). By Josephes's counsel (p. 202), Mordreins, after giving his wife and shield into Nasciens's keeping (p. 203), retires to a hermitage to serve God (p. 204). An Abbey of White Monks is founded there, and

many Barons come to see Mordreins, who lives 200 years and more, till Galahad comes (p. 204-5), as affirm myn Sire Robert of Borron—who translated this Story of Sank Ryal out of Latin into French by Holy Church's command (l. 496—500),—and Holy Church (p. 205).

Thus spoken they longe of this Matere,  
and Gret Comfort to hem it was there  
that hem god schewede so his Myht,  
that departed weren Many A Nyht,  
And so sodeynly to-Gederis I-Comen Alle,  
Gret Ioye Amonges hem was be-falle.

Mordreins and  
Nasciens rejoice  
over their  
meeting,

Thanne Axede the kyng After Iosephes Anon,  
Into what partyes that he was gon.

4

thanne ansswerede Nasciens to hym ful sone,  
& seide, kyng Crwdelx hadde hem in preson done.  
thanne answerid kyng Mordrayns Agayn,

and Mordreins  
hears that  
Iosephes has been  
put in prison  
by king Crwdelx.

“that vppon him wolde he werren ful pleyne,

12

They agree to go  
to deliver him,

And distroyen bothe Rente And lond,

and Al that Evere he kepith In hond,

but ȝif he deliuerre Owt Of preson

Iosephs and His Meyne Echon.”

16

[leaf 67]

and to this they Cordeden Alle,

what so Evere there-Offen myhte befall.

vppon the Morwen, whanne it was day,

he Comanden his payylouns to ben taken Away,

20

And Comanded his Ost Anon

to Maken hem Redy Everichon ;

and so Ryden they forth In Compenye

Tyl to Northgales Comen they Sekerlye.

24

and they start for  
North Wales.

thanne sente he to kyng Crwdelx In haste,

‘that the Crestene he deliuerede faste,

whече he kepte In his preson

with-Owten Skele Other Ony Reson ;

28

Mordreins  
summons  
Crwdelx to give up  
his prisoners,

and, but my biddyng he do, Certeyne

It schal hym Greven In Every veyne,

Other I schal hym putten In swich a place,

thens Owt to Comen schal he neuere han grace.”

32

- whanne these Messengers forth weren gon,  
and to kyng Crwdelx Comen thus son,  
and tolden him Clene his Message,  
which took he In pryde and In Rage, 36  
‘and Nolde ryht nowht don for his sonde,  
but Charged hym to gon Owt Of his londe.’
- whanne kyng Mordrayns here-Offen herde telle  
that kyng Crwdelx was so fekel and felle, 40  
Anon kyng Mordrayns gan to Owtraye,  
and Al the Contre gan for to Afraye,  
and brend bothe Castel and town,  
& there dide he mochel distrocciown. 44
- whanne kyng Crwdelx herde Of this,  
that kyng Mordrains dide so mochel Amys,  
after Alle his peple thanne sente he pere  
Into Alle Contres bothe fer & Nere, 48  
that to hym they scholden Come faste  
to the Cyte Of legwetone In haste.  
and whanne thedir Assembled they were,  
be Acomptes .v. thousand w[e]ren there, 52  
what On horsbak and On foote,  
as here kyng dide hem boote.  
and On the Morwe atte Owr Of pryme  
he him buskede forth betyme 56  
vppon the Cristene forto Ryde,  
So he hym Ordeynede At that tyde.
- and whanne they weren Owt Of þ<sup>e</sup> Cite  
the Mowntawnce Of half here Iorne, 60  
thanne Cam A paynem to þ<sup>e</sup> kyng Anon,  
“Siker vs behoveth Everychon  
to vs forto taken Oure Armure,  
and þat Every man In him self be sure. 64  
Lo, behold the peple Of Cristiente,  
how faste On vs the gynnen comen fle,  
A thowsend On ward here Mown 3e se,  
Of Men wel harneyse[d] In Alle degre.” 68
- which he refuses  
to do,  
and tells  
Mordreins to go  
out of his land.
- Instead,  
Mordreins makes  
war upon him,
- and Crwdelx gets  
his people  
together,
- at the City of  
Legwetone,  
to the number of  
five thousand,
- and goes against  
the Christians.
- He hears the  
Christians are  
coming,

- Whanne these tydynges to kyng Crwdelx Come,  
 It was past pryne to-wardis the None ;  
 and anon he axede A paynem ful Certainle  
 what peple there was Of Cristiente. 72 and that there are  
 many of them.
- “3e, sire, trewly, quod the Messenger,  
 Of Cristene is Gret peple ther.”  
 anon the kyng to Armure wente,  
 and Ordeyned his batailles veramente, 76 King Crwdelx  
 and to Euerich Ordeyned A governour, arranges his  
 whiche him thowhte nedful In that stour. battalions.
- and In the Ordeyneng Of his bataille,  
 the Cristene Of A Mowntayn discended sauns faille, 80 The Christians  
 harneysed Clene In Alle degre : come down from  
 a mountain,  
 this behelden the Paynemis sekerle,  
 and sire Nasciens here ledere was, led by Nasciens,  
 A worthy knyht, and ful of Gras. 84
- whanne bothe batailles Asembled were,  
 Atte Erthe was feld Many paynem there,  
 And a gret Cry Anon there Was  
 Of bothe Ostes In that plas. 88 who distinguishes  
 himself,
- There A man Merveilles Of Armes Miht se,  
 Of sire Nasciens In Many degre,  
 And Also Of þ<sup>e</sup> dewk Gaanor ; and Duke Gaanort  
 So Manie Merveilles wrowhten they thor, 92 does the same.
- that wondir it was forto se  
 Of tho two worthi knyhtes sikerle.
- Thus tho two Batailles I-sembled were,  
 as to-forn 3e herden rehersen here : 96  
 there slown they paynemis Manion,  
 that lyen there as dede As ston.
- thanne Entrede In to bataille kyng Mordrayn,  
 with Many A knyht and Many A swayn ; 100 Mordreins also  
 and so On bothe Sides fawht he sore, makes a great  
 and tawht the Sarrazines Of Cristene lore, slaughter,  
 & swiche stowte strokes 3af he Abowte,  
 that Many paynem he Made to lowte. 104

thanne kyng Crwdelx beheld Al this,  
 hym thouhte that pley wente Al Amys;  
 to the annoyance  
 of Crwdelx,  
 who sets his men  
 at him. thanne kyng Crwdelx gan hym to discrye,  
 And Comanded his Men Anon In hye, 108  
 "werre 3e faste vppon this Man;  
 And that he ne skape 3if 3e kan,  
 but him 3e sle, & saveth hym Me  
 that he not Askape In non degre." 112

Whanne they herden here lord sein so,  
 Azens kyng Mordrains Gonne they go,  
 and what with swerdes and with spere  
 they huntun kyng Mordrayns ful sore there, 116  
 and so Manye woundes On hym he bar,  
 that Merveylle was they ne hadde slayn him thar;

He defends him-  
 self well, and Evere he defended him As A man  
 So Merveillously, that it was wondir than 120  
 that Evere Ony man Of his Age  
 Scholde haven half so moche Corage;  
 but is nearly  
 killyd,  
 when Gaanort  
 comes to his  
 rescue, 3it Sekerly slayn scholde he han be  
 Ne hadde dewk Gaanor ben Sekerle, 124  
 that thedir Cam be Aventure,  
 to Rescu goddis knyht, I the Ensure.

And whanne that he say kyng Mordrayn  
 On the Erthe liggen In Certeyn, 128  
 and vnder-nethen here hors feet,  
 Into that part he prekede Also skeet,  
 and his swerd On lefte he lyft vpe there,  
 & Mette with kyng Crwdelx In Evel Manere; 132  
 and strikes down  
 king Crwdelx. so he smot hym On his helm An hy,  
 and sore hym wowndid & bitterly,  
 that Owt Of his Sadel he fel ful son,  
 and Rescu hadde non oper for hem Echon; 136  
 but Atte Grownde As A ded Man lay,  
 which was to hym A sory play.

and whiles the dewk Gaanor fawht so,  
 Sire Nasciens In to that part gan go; 140



There As kyng Mordrayns was holden down,  
 Amonges hem he prekede As A fers lyown,  
 and disparpoilled that Meyne Anon.

Nasciens dashes  
 in among them  
 like a lion,

Into that pres he gan forth gon, 144  
 and On bothe Sides leide On so faste,  
 that Made the fir owt of here Eyen breste.

and whanne they of North gales gonze be-holde  
 that here Lord At the Erthe lay Colde, 148  
 and wounded Evene to the ded,  
 and Myht not Remwen owt of þat sted,  
 thanne dismayed weren they Everychon,  
 and to here hors they fledden Anon, 152  
 and homwardis gonnen to flen wel faste,  
 whanne Owt Of þat Ost they myhten breste.

and the North  
 Wales people run  
 away.

And thus As 3e han herd now here,  
 They of Northgales Scomfited were. 156  
 thanne whanne kyng Mordrains sawh hem fle,  
 Thanne Riht Anon Comanded he  
 That Of hem scholde Asckape not On,  
 but Into the Cyte After hem Gon, 160  
 and that with-Inne with hem 3e be,  
 what so befall In Ony degre.

The king (French,  
 Nasciens) orders  
 a pursuit,

they fulfilden the kynges Comandement,  
 and aftir they preken verament, 164  
 Tel they Comen to that Cyte,  
 and In with hem Entrede Certeynle,  
 So that there Amyddes the stretes,  
 Of paynemis they Maden ful gret hepes, 168  
 that non Man non grownd ne myhte Sen there,  
 but Al keverid with blood Every where;  
 For there was so gret Mortalyte,  
 and Of paynemis ded so gret plente, 172  
 For so sore that day they fowhte,  
 that of miscreaunt ne paynem they ne Rowhte;  
 but long Er that it was Eve that day  
 Neþer paynem ne Miscreant þere lefte In fay, 176

and they follow to  
 the city,

and make an end  
 of the enemy,  
 in the street

- but dede they weren Everychon,  
 That on lyve ne lefte not On.  
 At Even whanne Mordrayns Cam to his Ostel,  
 his Meyne that he trosted ful wel 180
- Mordreins's men  
 praise his valour,  
 Seiden, "Of 3oure Age was neuere Man non  
 that swiche Merveilles myhte werken As 3e han don."  
 thanne seide to hem the kyng agayn,  
 but he says it was  
 not by his own  
 strength.  
 "It was neuere I, lordinges, In Certeyn ; 184  
 For he that alle strengthes ben herberwed Inne,  
 Me hath deliuered from Paynemis Gynne ;  
 and 3if 3e supposen it In Me trewelye,  
 Sekyr the thinken On me folye." 188  
 thanne On-armed they hym Anon,  
 And On hym fownden wowndes Manion,  
 So that Abascht the weren ful sore ;  
 So many woundes he hadde thore. 192  
 Thanne gonnen they Axen Of his Chere,  
 and how that he felte his herte there,  
 he seide that harm felte he Non  
 Of As Many woundes As hym weren vppon. 196
- He releases  
 Joseph from  
 prison,  
 Thanne took he Iosephs Owt of preson Anon,  
 and with hym his feleschepe Everychon.  
 whanne Iosephes was Comen to þ<sup>e</sup> paleys,  
 Azens hym the kyng Ran & wolde not ses, 200  
 and for gret Ioye Often hym kyste,  
 for wel he loved him, and that he wyste.  
 thanne Iosephes Axede hym Anon  
 what Made him Into tho partyes gon, 204  
 and the kyng hym took On Syde  
 Fer from his Meyne At that tyde,  
 and tolde him Al his Aviciown  
 that be Nyht he hadde In Sarras town ; 208  
 "this, Of My Cawse was the comenge,  
 I sey 3ow, Iosephes, with owten lesenge."  
 Iosephe asks  
 about Crwdelx,  
 "how is It thanne Of Crwdelx the kyng  
 that vs putte In to presowneng ?" 212

"Sire," quod kyng Mordrayns to hym Agayn,

"This day In bataille was he slayn ;"

and hears he is  
dead,

and told hym Of Al the victorie

That God hadde sent hem sekerlye.

216

thanne seide Iosephes to hym ful sone,

"Lo, Sire, how the goode lord kan done,

how goodly he schewet his powere

Amonges the Cristene that so fewe were,

220

Aȝens þ<sup>e</sup> kyng of Northgales to han victore,

and his people  
defeated.

and he In bataylle to be slayn sekerlye."

that Nyht In the Cite weren Esed Everichon,

Alle the Cristene be On and be On ;

224

And vppon the Morwen they Resen alle,

And on knes there gonne they falle

They all go to  
give thanks before  
the Graal Table.

To-fore the table of Seynt Graal ;

there Maden they here preyeris, boþ<sup>e</sup> gret and smal, 228

And thankede Owre lord god of his Seignourie

Of that he hadde sent hem victorie,

And of the Conqwest of Northgales kyng :

thus to god maden they here thankyng.

232

and Iosephes, that of the Cristene, Maister was,

him gan to Reversen<sup>1</sup> In that plas,

Josephes goes to  
perform his  
service before it,

and to-fore the holy vessel he wente

[<sup>1</sup> reuesten ? Fr.  
*fu reuencus*]

To sein his Masse there presente,

236

As he was wont with devocyown

with Manye an holy Orysown.

thanne kyng Mordrayns, þat longe desired hadde he

and Mordreins  
presses too near to  
look at the Graal.

Apertly the Seint Gral forto se

240

ȝif it Ony wyse ben Myhte,

the Nerre he dressed hym to haven A syhte,

Nerrere than he scholde han do,

& Anon A vois Amonges hem cam tho

244

That Openly seide to the kyng,

"Go thou non ferthere for non thyng ;"

A voice tells him  
to come no nearer,

but ȝit Cowde þere neuere tonge telle,

Ne herte Nethir thinken ne spelle,

248

- but in his desire  
he still presses  
nearer,
- the gladnesse and þ<sup>e</sup> desir Sekerle  
that blessed Seint Graal for to se ;  
So that he drow hym Ner and Ner,  
whiche Sore him Aftyr for-thowhte ther ; 252  
and thus sone there discendid On
- till his sight is  
taken away,  
and all his power.
- that his syhte benam hym Anon,  
and Ek his power and his Myht Also,  
that myht hadde he neyther to stonden ne go, 256  
Ne Onnethis Ony membre to Meve ;  
lo, what he dyde his God to greve.  
whanne he Sawh Oure lord Avenged so be  
On hym for his trespas there Openle, 260  
For he hadde broken his Comandement  
A-forn Alle the peple ; he seide present,  
“ A, Iesu Crist, ful swete lord,  
thou hast me Schewed thorwh thy word 264  
that A fool I am thorough my trespas !  
A, swete lord, I beseche the Of gras !  
and, good lord, that thou hast me sent,  
It pleseth me ful wel In myn Entent. 268  
Now, worthy Iesus, lord of gret Renown,  
that ȝe wolden graunten me for my Gerdown  
For my symple and powre Seryse,  
that I ne deye not In non wyse 272  
Tyl that þ<sup>e</sup> goode knyht of þ<sup>e</sup> Nynthe degre  
Of Sire Nasciens that I Myht se,  
whiche þ<sup>e</sup> Merveilles of Seint Graal schal do,  
that I mowe sen hym to-foren me go, 276  
that I myhte hym bope Clippe & kisse,  
And that were mochel of my worldly blisse.”  
whanne the kyng hadde mad this preyere,  
Anon A vois he gan there here, 280  
And seide : “ dismaye the not, sire kyng,  
For God hath herd thin Askyng,  
and thy wil fulfild schal be  
Of þat thou desirest ful Sekerle. 284
- Mordreins con-  
fesses his folly  
and sin,
- and prays to live  
till Nasciens's  
ninth descendant  
comes,
- that he may  
welcome him.
- A voice tells him  
that his prayer is  
heard,

For deyen schalt þou nowher here  
Tyl that knyht to-foren the Apere ;

and he shall live  
till that knight  
comes,

and what tyme he Cometh to the,

thy sihte Aȝen schal ȝolden be

288

that thou schalt se ful Openly

Alle Manere Of thing þat is the by ;

Ek thanne Of thy woundes heled schalt þou be,

and then he shall  
be made whole.

and not to foren, sire kyng, Sekerle."

292

thus the vois to hym seide there,

and him thus be-hyte In this Manere,

that theke knyht he scholde se

whiche that so moche desired he.

296

and as Only the vois there Mente,

It were foure persone veramente,

Of Iosephes and his fadir Iosephe,

Only Joseph,  
Iosephes, and  
Nasciens, and  
Mordreins hear  
this voice.

Nasciens and Celidoyne An hepe.

300

(The French gives  
Mordreins instead  
of Celidoyne.)  
[leaf 68]

And whanne the servise Was Al I-do,

the holy vessel they worschepeden Alle tho ;

and whanne they hadden so I-don,

To kyng Mordrayns they Comen Anon,

304

and axeden how it stood with hym

Of Alle hise woundis so sore & Grym.

thanne he Answerid hem Anon,

" Certes, he seide, my sihte is gon,

308

Mordreins tells  
his people what  
has befallen him,

and Al my power Is me bereved

that Onnethe may I steren membre ne heved,

For þ<sup>e</sup> grete Forfet that I haue do

sethen to this place that I gan go,

312

For that I desirede forto se

thing that nowht belonged to me,

therefore this veniawnce here sekerly

On me Oure lord hath taken Openly.

316

And I to ȝow here now make surawnce

that there nas neuere thing so mochel to my plesauunce

and that he is  
content it should  
be so.

as that is now this sonde ful sikerle ;

For now wel seker here may I be

320

that me Oure lord for his Child doth holde,  
that Of My sinnes me Chastiseth Manyfolde."

But they lament  
very much.

Thanne Gonne they wepen Alle In fere  
For the repentaunce the kyng hadde there; 324  
thanne axeden they him what he wolde do.

Mordreins  
resolves to go to  
Galafort,  
and marry  
Celidoyne to King  
Label's daughter.

he seide 'that to Galafort thanne wolde he go,  
For he wolde maken that Maryage  
Of Celidoyne and þe Maiden Of high parage, 328  
which was the kynges dowhter label,  
An Onest Mayden, and I love hire wel;  
for this is be Goddis Ordenance

that it thus scholde be with-Owten variaunce; 332  
and that liked hem Alle ful wel to do;  
Thanne forth to galafort gonne they go.

Mordreins's queen  
Sarracynte

Anon whanne that Sarracynte the qwene  
knew how it stod al be-dene, 336

Gret sorwe & deol þere gan sche Make  
Anon Ryht for hyre lordis Sake,  
and so diden al the Baronage  
that Ouer weren Comen at þat passage; 340  
For the kyng so hadde lost his syht,  
and therto Of Alle his Membres the Myht;

and his nobles  
grieve over him,

so diden Nasciens & dewk Gaanore,  
For his deseise wepten they ful sore. 344

and In Middel Of Al here Morneng  
they browhten An hors to the kyng,  
And An horsbak Setten hym there;  
but power to sitten hadde he In non Maner. 348

and, as he cannot  
sit his horse,  
they carry him in  
a litter to  
Galafort,

and whanne the Barowns behelden this Syht,  
that On horsbak to Sitten hadde he non Miht,  
A lyter they maden there Anon

that the kyng mihte forth Inne gon, 352  
and Evne thus In this Manere  
the kyng to Galafort ladden they there.

where Celidoyne  
is married to this  
maiden,

that Same day, Schortly to telle,  
Celidoine to this maide was wedded ful snelle 356

whiche was the dowhter Of kyng label,  
 and 3oven hem p[o]ccsciowns Manye & fel,  
 and sesid hem Into North gales lond,  
 kyng of that Rem As I vndirstond ; 360  
 So that .viij. dayes lasted this Mariage  
 Of tho two Children Of high parage,  
 and ful gret Ioye there was to se ;  
 but not so mochel as there scholde han be 364  
 as 3if the kyng hadde ben In hele ;  
 Of Iustes ne pleyes nowher ny so fele.

with great  
rejoicings,

and whanne this Mariage An Ended was,  
 As there it happede thorwgh goddis gras, 368  
 whanne tyme Cam, As god it wolde,  
 an Eir they Engendreden bothe faire & bolde,  
 which A myhty man was In tyme Comenge,  
 and Of A foreyn lond he was Mad kyng, 372  
 and Aftyr his Graunt-fadyr to fore,  
 Nasciens was he Clepyd thore,  
 lik As be the devyn Schewenge  
 was browht to Nasciens In his slepynge, 376  
 lyk As he sawh In that wryt there  
 which was hym browht In preve Manere.

and they beget an  
heir,

called Nasciens,  
as was prophesied  
to his grand-  
father. (1. Narpus  
(Fr. *Marpus*).  
2. Nasciens, p. 91.)

whanne this Maryage was Al I-do,  
 thanne seide kyng Mordrains to his barowns tho, 380  
 that non lengere with hem wolde he dwelle.  
 "what is thanne, Sire, to don, 3owre wille?"  
 "that Schal I sein here riht Anon

Mordreins tells  
his barons that he  
is going to leave  
them,

to 3ow lordynges now Everychon ; 384  
 and aftir Iosephes that 3e sende  
 that me may Conseillen Into good Ende."

and sends to fet  
Iosephes  
to ask his advi-  
whither he may  
retire from the  
world

thanne to Iosephes gonne they gon,  
 & preiden hym to Come to þ<sup>e</sup> kyng Anon ; 388  
 and he forth Cam with-Owten taryenge  
 to weten the wyl Of Mordrains the kyng.  
 and whanne þ<sup>e</sup> kyng hym herde there,  
 he him Axede In this Manere, 392

- "Sire, of Cownsaile I wolde 3ow pray  
 what is best to don In Ony way,  
 for I wolde that 3e wolden Conseillen Me  
 Where I-myht ben In place preve, 396  
 Away from this peple here  
 and the troubles that scholen ben trowbled In diuers Manere,  
 of his kingdom. whiche that were gret Noysaunce to Me  
 Amonges hem thanne forto be, 400  
 for to me scholde it not elles do  
 but Angwisch, peyne, & Mochel wo."  
 "Sire, quod Iosephes to hym Ageyn,  
 Josephes tells him of a hermit newly  
 established in the forest, with whom  
 Mordreins might dwell. Of this Cownseil I wele 3even 3ow fayn ; 404  
 For besides in this forest here  
 An hermyt newliche is herberwed there,  
 which is A Man bothe holy and Able,  
 and with him to be, for 3ow it were Covenable." 408  
 whanne the kyng this word herde,  
 ful joyfully thanne he ferde,  
 and to Iosephes seide thanne certeinle,  
 "Sire, my pastour, I wot wel 3e be, 412  
 that my sowle schal defende from my fon ;  
 Now, good Sire, lede me thedir Anon  
 where I may Enden my Servise  
 to my lord god, that high Iustice, 416  
 Is As mochel as that I may  
 wit my tonge him serven from day to day ;  
 For of Alle myn Othere myhtes and powere  
 ful clene hath he me berefte here. 420  
 lord, I-worschepid mot thou be  
 Of Al that Evere thou hast sent Me ;  
 and whanne thy wille is, me to Restore  
 to myn Syhte As I hadde to fore." 424  
 Thus ful longe spak kyng Mordrayn  
 To Alle his barowns In Certein,  
 and took leve of dewk and knyht ;  
 for on the Morwen he wolde forth Riht. 428  
 He takes leave of his barons, and



- and to hem he seide Everichon,  
 "be me taketh Ensample Alle Anon,  
 that 3e offenden not 3owre Creatour  
 be day, ne be nyht, neþer In non Owr;  
 and 3if 3e don As I 3ow say,  
 than seker mown 3e ben Everyday,  
 Into what partie where so 3e gon,  
 3e scholen han victorie of 3oure fon. 436  
 And 3if In ony peryl that 3e be,  
 he wele 3ow deliuere ful sekerle;  
 and as Of Sarracynte, my qweene & wyf,  
 which that I holde a ful good womman Of lyf, 440  
 I 3ow alle preie ful hertyle  
 that to hire good kep taken ye,  
 and hire to don worschepe In Alle Manere  
 As to 3owre worldly lady here;  
 For therto ben 3e bownden Echon  
 be the legaunce 3e han me don.  
 and 3e, sire Nasciens, my brothir dere,  
 that Of Alle othere to me most chere, 448  
 I 3ow herteliche now beseche  
 for my wyf, with mylde speche,  
 whiche that your Owne Soster Is,  
 that be non wyse sche fare Amys;  
 and þat 3e loven hire wel & hertyly  
 As A good womman and a worthy;  
 and 3if Evere 3e lovede me,  
 so loveth hire In Alle degre;  
 and that 3e welen kepen In worschepinge  
 My scheld, þ<sup>e</sup> which I with me gan bringe;  
 wheche scheld, as 3e wel knowe,  
 In bataille I bar ful Many A throwe, 460  
 and specyaly that ilke day  
 whanne Tholome we token In fay;  
 and loketh that this scheld 3e kepen as trewly  
 as 3oure herte with-Inne 3oure body;  
 464

bids them be  
 warn'd by his  
 example not to  
 offend their  
 Creator.

He commends  
 Sarracynte his  
 queen to their  
 care,

desiring them to  
 honour her as  
 their lady.

To Nasciens he  
 says,

"I beseech you for  
 my wife

your sister,  
 that you will take  
 care of her,

and love her  
 heartily;

and my shield  
 which I have  
 carried through  
 so many fights,

keep it as the  
 heart in your  
 body,

then shall you  
always have the  
victory.'

for ho so Evere In bataille it bere,  
he schal have vittorie Every where;  
and for this cause, brothir sire Nascien,  
I 3ow it betake A-forn Alle Oper men, 468  
For 3it In tyme Comeng scholen 3e se,  
Many myracles perby wrowht scholen be."

Mordreins goes to  
the Hermitage,  
and so after,  
for his sake,

And In this Manere Mordrains the kyng,  
his wif and his scheld betook In keping 472  
To sire Nasciens, his brothir dere,  
and remwed on þ<sup>e</sup> Morwe, Alle In fere,  
To the Ermytage, to that good man  
of whiche that Iosephes to him spak than; 476

a fair abbey  
is founded there,

so that for love of kyng Mordrayn,  
with-Inne schort while þere In Certayn,  
A fair Abbey I-mad there was,  
and a ful gret, In that plas; 480  
so I-fowndid was it there

for many lords  
and barons  
join the king.

Mordreins lives  
there as long as  
his blindness  
lasts,  
which is till  
Galahad comes  
to see him,

with white Monkes in faire Manere;  
For Often sethen Entrid was þ<sup>e</sup> kyng,  
thedir to him cam Many A lordyng, 484  
and manye of his barowns Also,  
with him to dwellen for Evere mo;

so that in theke Abbey dwellede stille þ<sup>e</sup> kyng  
Al so longe As he was blynd, 488

Tyl that Galas to forn was bore,  
(Of wheche we spoken of here-to-fore,  
whiche scholde comen of Nasciens lygne,  
the Nynthe, as 3e herden Of told to fore tyme,) 492  
which that A worthy knyht scholde be,  
& to þat Abbey Mordrains scholde comen to se;

as is told in the  
story of Sank  
Ryal,  
and also by  
Messire Robert of  
Borron, who  
translated the  
story out of Latin  
into French.  
(l. 497—500 not in  
the French.)

and ek to visiten, as it seith here,  
the story of Sank Ryal In this Manere; 496  
and also as myn sire Robert of Borron,  
Whiche that this storie Al & som  
Owt Of the latyn In to the frensch torned he,  
be holy chirches Comandement sekerle; 500

and as holy chirche Afermeth Also,  
 how longe king Mordrains lyvede *pere* tho,  
 Two hundred *3er* & More Aftir sire Nascien,  
 As this holy storye Reporteth then,  
 Tyl that Cam the Nynthe persone yn londe  
 Of Nasciens kynde, now *3e* vndirstonde,  
 of wheche that Galaaz was his Name,  
 a ful worthy knyht, And of gret fame.

504

Mordreins lives  
 200 years and  
 more till Galahad  
 comes,

the ninth of  
 Nasciens's line.

Thus lefte the king In that Abbey,  
 And Nasciens In Galafort Sekerly  
 dwellyng with dewk Gaanor,

508

Nasciens lives  
 with duke  
 Gaanort at  
 Galafort,

and mochel Cristene peple with hem thor,  
 bothen of dewkes and of Chevalrye,  
 and of worthy men a gret Compemye,  
 that weren ful Redy for to fyhten  
 For the love of Crist god Almyhten,  
 A<sub>3</sub>ens the Miscrēantz bataille to bede  
 where so they weren In Ony stede.

512

with many good  
 men,  
 ready to fight  
 for the love of  
 Christ against  
 the Infidels.

516

## CHAPTER XLVII.

### OF JOSEPHES IN CAMELOT, AND OF KING AGRESTES'S TREACHERY AND DEATH.

Josephes and his Company leave Galafort, and arrive at the great City Kamaalot, where all the paynim kings are crownd (p. 206). He preaches the Name of God, and converts 1050 Saracens (p. 207), at which their king Agrestes is so grievd that he plots how to bring them back to their old faith, and is baptized himself with false intent (p. 207-8), the Devil being closed up in his heart (p. 208). Josephes leaves twelve of his 'Cosynes' in charge to teach the people of the City, and sets out to Scotland with his father, &c. (p. 208-9). King Agrestes sends for his chief lords, who are all false Christians, and plots with a false knight Landoyne to set up a Cross in his room, and kill every one who will worship it, but let the deniers of it go free (p. 209-10). On pain of death they make many deny it, and kill those who won't (p. 210). Then Joseph's twelve relatives are stript, dragd through the streets, and their brains batterd out on a Cross

(p. 211). A wooden Cross is also dragd through the City (p. 211); and the King is satisfied, but immediately goes out of his wits, strangles his wife and child, kills his brother, raves about the street (p. 211-12), and then dies (p. 212). The people send for Josephes; he comes and buries the Martyrs, whose Cross remains red till Arthur's time (p. 212), and is called *The Red Cross* (l. 240, p. 212). Josephes orders all paynim temples and images to be destroyed (p. 213), has a Church built to St Stephen; brings the people back to Christianity, and then leaves them (p. 213).

- whanne Iosephes say þat Mordrains þ<sup>e</sup> kyng  
 was I-browht to his dwellyng,  
 And Nasciens belefte with Gaanor  
 that Of Galafort was dewk thor, 4  
 than Iosephes departed thenne In hye,  
 and with him his Compemye  
 and Of his kynnes men Also,  
 Abowtes In the Contre forto go, 8  
 the holy Ewangelye forto preche,  
 and the peple, Of Christendom to teche.  
 anon from Galafort gonne they go  
 & at Nasciens and þ<sup>e</sup> qwene here leve token tho, 12  
 and At Alle Othere knyhtes In fere.  
 thanne forth here weye wenten they there  
 Into Manye A stronge Contre,  
 to prechen the peple ful certeinle. 16  
 thanne to a Cyte they comen, God wot,  
 which was tho Clepid kaAmalot;  
 and this the Richest Cite was  
 Of Alle breteygne In Ony plas, 20  
 and Ek it was of sweche bownte  
 that Alle kinges weren crowned þere Sekerle,  
 whiche that weren of paynem londe,  
 In þat Cite As I vndirstonde, 24  
 For it was more had In worscheping  
 thanne ony oper Cite with-owten lesynge.  
 In wheche tyne whanne Cristene thedir come,—  
 Iosephes and his Compemye Alle & some,— 28

Josephes and his  
 company leave  
 Galafort,

and go into the  
 country to preach  
 the Gospel,  
 and teach  
 the people  
 Christianity.

They go into  
 many strange  
 countries,

and come to the  
 city of Camelot,

which is the  
 richest and most  
 beautiful city of  
 all Bretagne,

and all the pay-  
 nim kings were  
 crown'd there.

there was A lord, And Ek was he kyng,  
 the moste fers Man In this world levyng,  
 and his Riht Name was with-Owten les  
 properly there was he Clepid Agrestes ; 32 whose name is  
 and whanne Iosephes was Entred there, Agrestes.  
 & his Compemye with him Alle In fere,  
 ful faste gan he preche ful sekerlye  
 the Name & þ<sup>e</sup> power of God Almyhtye. 36 Josephes begins  
 And thike tyme Abowtes kamaAlot þere Nero to preach the  
 but Miscraawntes Every where, Name of God,  
 That, so as Goddis wille it was,  
 thike day Conuertyd was In þat plas 40 and converts  
 A thowsend & Fyfty Sarrazines 1050 Sarrazins in  
 that to fore tyme weren wethir-wynes, one day,  
 and Torned to the Cristene lay,  
 & forsoken Sarrazines for Ewere & ay, 44 who forsake their  
 and Al here false Miscraunce former false faith.  
 that to fore they kepten with Mischaunce.  
 whanne that this kyng Agrestes  
 beheld his peple with so gret pres, 48 King Agrestes is  
 and that so Many Conuertyd were, extremely grieved  
 where-Offen ful Sorweful was he there ; to see so many  
 þerfore so gret sorwe thanne took he, of his people  
 that to Mannes herte non grottere myhte be, 52 converted.  
 For he was the falsest Creature  
 That In this world lyvede, I the Ensure.  
 Thanne thus bethowhte hym this fals kyng  
 of a fals tresown Anon be Coniectyng, 56  
 and thus to him self he gan to say,  
 "how may I best werken this ilke day ?  
 For so mochel peple I-torned there Is  
 From my lawe now with-Owten Mys, 60  
 that I ne wot how to do,  
 so manye of hem ben now Ago ;  
 For Of hem ben More than we,  
 therfore Cristened now wil I be 64

Here lives a  
most fierce king,

whose name is  
Agrestes.

Josephes begins  
to preach the  
Name of God,

and converts  
1050 Sarrazins in  
one day,

who forsake their  
former false faith.

King Agrestes is  
extremely grieved  
to see so many  
of his people  
converted.

Being the falsest  
man in the world,

[leaf 60]

he determines  
within himself

to be baptizd, with treacherous intent,	In semblaunce and In significaciown, Cristened to ben be fals Assumylaciown." and whanne þat Iosephes then was gon, thanne supposide he sone Anon—	68
that he may by management and fear recover his people to their old faith when Iosephes is gone away.	what be preyer and Manasyng— his peple Aȝen to his lay to brynge, & what for drede Of deth and veniaunce to bringen hem to here ferste Creauunce.	72
He is baptizd,	And thus On the Morwe I-crystened he was Of Iosephes In that Same plas, In distroction Of his Owne lif To Endles peyne with-Owten stryf.	76
and the people rejoice,	thanne ful glad was the peple tho, For In goodnesse they wenden he hadde it do, and wenden he had ben trewe Cristen Man ;	80
but it is all for treachery,	but Al for falsnesse was It than, and As A fals Crestene Aperid he there, The peple to disceyven Everywhere,	84
for the devil is in his heart,	For the devel was Closed In his herte that from hym nolde neuere asterte,	88
and keeps him from all good.	and lette hym from Alle dedis goode, & torned hym from God þat deyde On Roode ; So that the peple Cowde not Aspye his Falsnesse nethir his trechorrye ; that ȝit so b'encheson Of the kyng Anon thorwgh þe lond weren Cristened Everychon.	92
Iosephes baptizes all the city,	thus Iosephes .viij. dayes Abod there Til Al that Cite I-Cristened they were,	96
leaves 12 of his Cousins there,	and Of his Cosynes he lefte there twelve : So that then he wente hym selve, and Charged theke .xij. Alle In fere the peple Of Cite to Enformen there, and to techen hem In Swich degre that In hem the devel now more Entren scholde he, hem forto torne to here Olde lay : thus bad he hem prechen Every day.	100

- And whanne thens whanne he was gon,  
 Iosephes & his fadyr & his Meyne Echon  
 Into the partye of scotland Sekerlye ;  
 thanne this Agrestes, ful of Envye, 104  
 vppon a fryday ful Sekerle  
 Sente Abowtes Al his Contre  
 For Alle the grettest of his lond,  
 that faste to hym scholden they fond. 108  
 For so mochel he knew Of hem Anon,  
 that fals Cristene weren they Everychon.  
 thanne whanne they weren Comen *with-Owten* faille,  
 to hem he discurede his Cownsaille. 112  
 thanne was pere On that Landoyne hyhte,  
 A ful fals man, & Of gret Myhte,  
 And to hym thus seide this Agrestes  
 "3e mosten me helpen In My deses." 116  
 "Sire, quod this Landoyne thanne,  
 pe knowen I am 3oure Owne Manne,  
 perfore to me seith what Evere 3ow liste,  
 For Onlych to me Mown 3e Triste ; 120  
 and, be It wisdom, Other be it folye,  
 I Schal It don, Sire, sekirlye."  
 Thanne seyde the kyng to hym Ageyn,  
 "My purpos schal I tellen 3ow pleyn, 124  
 and what I thenke forto don  
 Of myne liges now Everichon,  
 Only to Maken hem tornen Ageyn  
 to Owre ferst lawe, Sire, In Certeyn. 128  
 for the lawe þat I have Resceyved nowe,  
 In manye partyes it doth me Rewe,  
 but I hate it More now Certainly  
 thanne Ony Worldly thing trewely ; 132  
 and for I se wel that it stont so  
 that my peple I may not Ouergo  
*with-Owten* strenkthe Of myn baronye,  
 perfore Aftir 3ow sente I In hye. 136

and then goes to  
Scotland.

Agrestes sends for  
his nobles,

who are all  
false Christians  
like himself.

He bids one man,  
Landoyne,

help him in his  
design,  
which Landoyne  
promises,

whatever it is.

Agrestes wishes to  
make his people  
desert  
Christianity,

for he hates it  
more than any  
earthly thing,

therefore he has  
sent to consult  
his barons.

- thus werken wile I ful previle,  
 And senden Aftir this Meyne  
 Into My Chambre be On And On,  
 thus prevyly Alle scholen they gon ; 140  
 And there A Cros scholen we Make  
 Onlyche for the Cristene sake ;  
 and wheche Of hem hit worschepe do,  
 be-twixen vs we scholen hem slo ; 144  
 and tho that welen forsaken hyt,  
 Of here dethes scholen they gon qwytt."  
 herto Acordede landoyne Anon,  
 "Sire, 3oure wille schal be don, 148  
 For I Acorde to 3owre Cownsaile ;  
 and, sire, I trowe it schal Availle."  
 Anon they senten ful Certainle  
 Aftyr the grete Men Of that Contre, 152  
 and thus, be here fals purposing,  
 tho that to hem not wolden ben Assentyng,  
 beheveded On Aftyr Anothir,  
 As wel the soster as the brother, 156  
 thus tyl Manye they hadden Ouergon  
 Of goddis peple ful gret won ;  
 & Manye Opere that weren but of tendre Ago  
 Tooken A3en to here ferste homage, 160  
 for drede of deth, to here ferste miscreAunce ;  
 this was to hem A fowl Meschaunce.  
 and whanne the kyng thus hadde Ido,  
 the xij goodemen thanne took he tho 164  
 which weren Of Iosephes kynrede,  
 and towardis þ<sup>e</sup> deth he dyde hem lede,  
 and seide to hem pleynly Anon,  
 'that ded scholden they ben Everychon ; 168  
 but 3if here Goddis worschepen they wolde,  
 distroyen he wolde hem bothe 3onge and Olde.'  
 thanne they Answerid him Ageyn,  
 'that wolden they neuere don In Certeyn ; 172

He proposes to  
bring the people  
in, one by one,  
to his chamber,  
where is erected a  
great cross,

and whoever  
worships it  
shall be killd,  
while those that  
deny it  
shall save their  
lives.

Landoyne  
agrees to this,  
and thinks it will  
do.

Through this  
treachery many  
men and women  
are beheaded,

and many others  
are frightend  
back to their  
old faith.

Agrestes  
threatens to  
destroy the 12  
men of Joseph's  
kindred,  
unless they give  
up their faith.



for drede Of deth, neþer Of othir thing,  
 Neuere wolden they forsaken hevene kyng.  
 and whanne the kyng herde here talkynge,  
 Anon with-Owten More taryenge  
 he dispoilede hem Everichon,  
 and hors Comanded to bryngen Anon,  
 and hem drowh thoruh that Cyte  
 atte hors Ars ful sekerle,  
 To A Cros that Josephes Ordeyned there  
 At the Entre of the Cyte In his Manere;  
 and took On Of hem þere Ryht Anon,  
 & to that Cros bond him thus son,  
 and with grete Malles Of Irne tho  
 Mochel sorwe he dyde hym do;  
 and so there beten hym vppon þ<sup>e</sup> heved  
 that On þ<sup>e</sup> Cros Al his Brayn beleved:  
 And thus I-Martered Alle xij they were  
 At thyke selve Cros Evene Ryht there.  
 So that It happede, With Here blood  
 and with here brayn that there stood,  
 the Cros Everowned was Abowte,  
 that it to be-holden it was gret dowte;  
 So that the Cros be-Cam Al Red  
 Of þ<sup>e</sup> blood [þat] was sched In that sted.  
 thanne the kyng Agreed he was  
 Of the veniawnce In that plas.  
 thanne to the Cyte he Entred Agayn,  
 and Of tre he fond a Cros ful pleyn;  
 thanne Camanded (*sic*) he Ryht Anon  
 that Cros Awey forto be don,  
 and ben drawen thorwgh þat Cyte  
 bothe Openliche And Ek preve.  
 and thus sone As this was don,  
 Owt Of his wyt he wente Anon,  
 And On his hondis he gan to frete,  
 and þere A 3ong Child gan he meete,

They refuse to  
forsake their  
Heavenly King.

176

So Agrestes  
strips them,

draws them  
through the city  
at horses' heels,

180

to a cross,  
which Josephes  
had reard,

184

and martyrs them  
all upon it,

188

so that the cross  
is all stained with  
their blood.

192

196

200

Agrestes order  
a cross to be  
pulld down and  
drawn through  
the city.

204

Then he goes  
mad,  
gnaws his owa  
hands,

208

strangles his child and his wife, and kills his brother. Then	wheche same Child he strangelede Anon, and Ek his Owne wyf there-Afyr son ; Ek his Owne brothir he slowh Also.	
he goes screaming through the city,	thanne forth In the Cyte gan he to go Cryeng and belwenge As A fend, For that the Cristene he dide thus schend,	212
and dies miserably in the midst of it.	and Evene In Middel Of that Cyte, In ful gret myschef þere deide he.	216
	Of this Manere Of deyenge hadde þe peple gret Merveillynge,	
Then the people send to Josephes,	and senten after Iosephes In gret haste, ' that to hem he scholde hyen hym faste,	220
for they sorely need good counsel.	For Nede they hadden Of Cownsaile, what thing þat myhte hem best Availle.'	
	whanne Josephes here-Offen herde telle, Faste þedirward hyede he hym snelle	224
He comes to them in great distress for the 12 martyrs, whom he buries before the same cross,	with wepyng Of teres, And sorwe of herte, with strong Angwisch, and sorwes smerte, Alle xij Martires be berrede there with hevy herte and hevy Chere,	228
	To-form the same Cros Al in fere there As his Cosines I-Martired were. and that same Cros Abod stille Red Many wyntres Afyr In that sted ;	232
	for there Crist so gret Miracles wrowhte for theke Martires þat hevене so bowhte, thike Cros chinged nevere the Colowr,	
which ever remains red in remembrance of the martyrs,	but Algates Red In Everich Owre, In remembraunce Of the martires twelve that suffrede deth for god hym selve ; and that was the Cause, I sey þow pleyn,	236
	that þe Rede Cros was it Called In Certeyn ; and thus it dured Evere Mo Tyl kyng Arthowr gan forth to go, and that the Ende Of Sank Ryall	240
and is calld the " Red Cross " till the time of King Arthur.	fulliche be Ended with gret and smal.	244



brothers (p. 221-2). Iosephes then sets out through the country, converting Paynims (p. 222). The sinners of his company in a "wastable" place want food, and find a fish-pond (p. 223); but the good livers go to service, and are fed by the Holy Graal (p. 224). The sinners, not being fed, beg Iosephes to pray for them (p. 224); and he orders Brons's twelfth son, Aleyn the Gros (p. 225), to take the net from the Graal-table, and fish with it in the pond (p. 225). Aleyn does so, but catches only one fish, which the sinners say will not feed a tenth of them (p. 225-6); however, Aleyn, having prayd to God, feeds the whole of the men with the fish (p. 226-7), and is christend by them "Aleyn the Rich Fisher" (p. 227, l. 472), the pond being nam'd "Aleynes Stagne" (p. 227).

Iosephes and all  
his company  
continue their  
journey,

and a good man  
named Bron is  
always Iosephes's  
companion.

They sit together  
at the Graal table,

but a wide space  
is left between  
them.

Peers (calld Bron  
in the French  
version) asks why  
nobody is calld  
up to take the  
empty place.

whanne Owt Of þat Contre he was gon,

and his Compene with him Echon,

In to A place he Cam pleynly,

And On hyhte Bron wente hym by,

a good Man, & An holy lyvere,

algates with Iosephes wente pere.

So happede it vpon a Fryday

as to-gederis they wente be þ<sup>e</sup> way,

and happede that theke day bothe In fere

at the table of seint Graal seten there,

but betwene hem two sekerly

was a gret spas left Openly,

the spas Of A Mannes sytteng

betwene hem with-Owten fayllyng;

and Amyddis the table was this spas,

where-Offen they merveilleden In þat plas.

thanne was pere On þat highte Peers,

Cosyn to Iosephes, thus gan Rehers,

"Sire, why ne Clepen ȝe som Man here

that In that place myhte sitten there?

For so streite here, sire, we Sitte,

and Other goode men At Owre Mete,

In distresse And In Mal Ese,

and þat voide place myhte vs plese."

"Peers, quod Iosephes thanne Agayn,

This place, I schal telle the In Certayn,

4

8

12

16

20

24

- Is Ordeyned here for non Man  
 that here I knowe *Ofer* Aspie kan ; 28  
 but it is don for signefyance,  
 Peers, I the tello *with-Owten* variAunce,  
 whanne that Iesus his Sene<sup>1</sup> Made  
 Among his disciples to Maken hem glade, 32  
 and In the Middel Sat he there,  
*pat* signefieth that this Is voide here ;  
 and but þ<sup>e</sup> holyere man he be *pat* I konne wit,  
 Elles schal there non Man here syt."
- Tho that At thike table were,  
 these wordis to *presomcioun* token there ;  
 and tho that weren dwellyng In synne,  
 After here Mete ne Cowden not blynnne, 40  
 but Ay talkeden Of this Mater,  
 and seiden 'it was fable, In here Maner,  
 and that A lesyng Iosephes<sup>2</sup> had I-mad ;'  
 thus *with-Owten* faille they seid : 44  
 "for As Esely A man Myht sitten there  
 as In Ony place *with-Owten* fere,  
 Nethir non more peryl scholde he have  
 thanne In An*oþer* place, but sitten as save." 48
- To this word Assentyd ful foure & twenty  
 that of Iersuaalem weren Only,  
 Of wheche, tweyne gret spekeris were,  
 that Symon<sup>3</sup> and Moys weren Cleped *pere*, 52  
 & seiden, "lordynges, howe semeth 3ow here  
 Of Oure bischope that thus vs doth lere,  
 that thike place voide scholde be  
 In signefiaunce Of An hy degre, 56  
 And that folye it is to sitten there  
 but 3if a passing holy man he were ;  
 how thinkyth 3ow be this qwestiown ?  
 Ys it Owther trowthe, Owther Ony Resown ? 60  
 For he seith it is folye gret,

[1 Fr. la chaine]

32 Josephes says the empty place means Christ's seat,

36 and only a holier man than any that he knows of may sit in it.

Some at the table take these words in presumption,

40 especially the sinners of the company,

who say it is a fable of Josephes's inventing,

44 and that any one might sit there as safely as elsewhere.

48

52 Symon and Moys ask them what they think of their bishop's story,

56

60 [leaf 70] whether it is true or reasonable ?

<sup>2</sup> MS. Iosep'.<sup>3</sup> So in MS., but *Symer* afterwards.

	Ony man to sitten In that set."	
The other sinners think Iosephes's tale is false,	"Now, Certes, quod the tothir tho, It is ful lik for to ben so, Rathere a leseng than Owht Elles, thus vs thenketh, as he spellis.	64
but it would not be prudent to break his order, and sit in the seat till they know more about it.	but Is it not for the beste that we 3it not breken Iosephes heste, Ne non Man forto Sitten there tyl we knowen more Of his Manere?"	68
Moys undertakes to sit in the seat if they will get Iosephes's leave.	"In the Name Of god, quod Moys thanne, And 3e welen hym preye not-for-thanne that to Morwe I myhte sitten there, I wele It don with Ryht good Chere." "Now, certein, quod these Othere tho, And we wisten 3e wolden don so, we wolden him preien with good wille, to weten what he wile sein vs tyllle."	72
They tell Iosephes that there is a man among them worthy to take the Graal-seat,	so to Iosephes <sup>1</sup> they Comen Anon, and preiden him faire Everichon, & seiden "A man we han Amonges vs here that Is worthi to sytten there ;	80
and ask that he may be allowd to do it.	wherefore we preien 3ow for Cherite, and for Al Oure worschepe sekerle, that him 3e wolden let sitten there To Morwen, sire, At his dynere."	84
Iosephes asks who he is,	thanne Iosephes Axede hem Anon "3if that Amonges 3ow be swich On that desireth forto sytten there, and is not worthy In non Manere?" "3is, forsothe, they seiden Alle, swich grace Amonges vs is befallle :	88
and hears it is Moys.	Moys it is, sire, sekerly, 3oure Owne Cosin and Oure, sothly."	92
He is much astonisht, as Moys had to be	"A, quod Iosephes, how may this be? what tyme Nether his fadir ne he	96

<sup>1</sup> MS. Iosep'.

Ouer the so mylhte not vs sewe,  
 but lesten behinde Al the rewe  
 Among the tothere that hadden Miso,  
 that for sinne with vs myht not go?  
 and now 3e sein that he is so good a man,  
 and worthy is to sytten there than!  
 I May it not leuen In non degre  
 that so holy A man he scholde be,  
 but that it so plesse to Oure lord  
 Of A wikked man to Maken A good."

"Sire, what liketh 3ow forto sein so?  
 we knowen him worthy with-Owten Mo  
 to sitten In that same place,

3if it so be 3e 3iven him grace;  
 and perfore we preien 3ow Euerychon  
 that In that place he myhte sitte Alon:  
 and pere schole 3e preven goddis wille,  
 whethir that he be goodman Oper ille."

"I wele wel, quod Iosephes tho,  
 that Goddis wille were fully do;  
 but I ne kan trowen for non thing  
 that he scholde ben so good Of leueng;  
 3it neuertheles suffren wele I  
 that he sitte there trewely."

And they him thankede Everichon,  
 and forth to Moys they wenten Anon,  
 & pere Al to-gederis tolden hym It,  
 how In þ<sup>e</sup> voide place he scholde syt.  
 thanne he seide 'he wolde it do,  
 And þat riht fayn he was perto.'

Thus Al that Nyht Spoken they no More  
 tyl On the Morwen at Midday thore.  
 thanne Comen they to Moys, his felawes Echon,  
 and seiden "Moys, now mown 3e gon,  
 and sitten as 3e hyhten 3isterday,  
 & Ek as to vs alle 3e gonnen say."

left behind with  
 the other sinners,  
 when crossing the  
 Channel,

100

and now they say  
 he is become such  
 a good man and  
 worthy of that  
 place!

104

They still say he  
 is worthy of it,

108

and beg that it  
 may be proved by  
 his sitting there.

112

116

Josephes cannot  
 believe in Moys's  
 goodness,

but says he will  
 give him leave  
 to try the seat.

120

124

128

The next day they  
 tell Moys to keep  
 his word,  
 and take the  
 empty place.

132

- thanne Moys seide he wolde it don ;  
 and to that part he wente Anon  
 where that Iosephes & bron seten In fere,  
 and thus to Iosephes he seide there ; 136  
 with so pytows chere to hem he wente,  
 Semenge a good man As be his Entente.  
 looking very good.
- Iosephes warns  
 him not to try it  
 if he does not  
 know himself to  
 be worthy,  
 or he will  
 repent it,  
 thanne to him quod Iosephes there,  
 "loke be non weye thou sytte not here 140  
 but 3if thou knowe þ<sup>e</sup> Man worthy,  
 Oþer ellis it schal þ<sup>e</sup> Repenten trewly.  
 For troste the, Moys, now In Certeyn,  
 that here non synnere may sitten pleyn ; 144  
 for this place is  
 the place for  
 God's Son,  
 and if thou  
 knowest not  
 thyself to be the  
 worthlest of this  
 company, I fear  
 thou wilt be lost."
- Moys is afraid,  
 but still persists,  
 Whanne that Moys this word herd,  
 as A man afrayed, riht so he ferde ;  
 3it neuertheles he Answerid Ageyn,  
 152  
 "that worthy he was þere to sitten Certeyn,  
 and þerto he trosted In his degre  
 þat Owre lord god not wroth wolde be.'  
 "Come forth anon, quod Iosephes thanne,  
 and sit dowun here as a worthy Manne ; 160  
 & 3if it so be as thou dost schewe,  
 we scholen it knowen sone Al this rewe."  
 þanne Came forth Moys Anon ;  
 betwene Iosephes & bron he gan to gon, 164  
 And þer adoun he gan to sitte ;  
 but ful sone he repented itte.  
 but before he has  
 sat long Moys hadde not longe I-seten there,  
 that from hevene Cometh In A wonder Manere 168



- Sevene hondis, to Alle here sylt,  
 Eche brenneng as brond so bryht;  
 but the bodyes that weren Of tho  
 they mihte not se for what to do,  
 but this alle they behelden ful wel,  
 how fir and flambes they Casten Echedel  
 vppon Moys there that he sat,  
 there Alle the peple sawh wel that;  
 And þat as lityly he brende there  
 as a drye busch whanne it is On fere.  
 and vp him lifte tho handes Anon,  
 & with him In to þ<sup>e</sup> eyr gonne they gon  
 Al so brenneng as he was,  
 and boren him Into a ful fer plas.
- whanne they that at thike table were,  
 Syen the hondes Awey hym bere,  
 they weren Abasched Everichon,  
 and to Iosephes they seiden Anon,  
 "A, sire Iosephes, now knowen we wel  
 that þou seist trowthe Everidel.  
 For a gret synne it is to do,  
 that Seges to Neyhen Ony mo;  
 For we knowen non Man worthy here  
 In that place to sitten there.  
 Now, goode sire, and it be 3owre wille,  
 whedir that he is, 3e wolden vs telle;  
 and whethir he saved Other dampned be,  
 that 3e wolden vs tellen for Charite."
- "here-Offen Certein scholen 3e be  
 whanne tyme Cometh Sekerle,  
 3e scholen him sen where þat he Is,  
 Apertly to 3owre Eyen with-Owten Mys;  
 thanne scholen 3e knowen In Certeyn  
 whethir he be In Ioye Other peyn."  
 Aftyr this they wolden no More  
 Of that Mater Axen Iosephes thore;
- seven burning  
 hands come from  
 heaven,  
 172
- set Moys on fire,  
 176
- like a dry bush  
 180
- and carry him  
 off through the  
 air.
- 184
- Then the rest  
 are ashamed,  
 188
- and confess that  
 Iosephes has told  
 them the truth,
- 192
- and that no man  
 is worthy to take  
 that place.
- 196
- They ask whether  
 Moys is lost or  
 saved,
- 200
- and are told they  
 shall see him  
 again,  
 and then they  
 will know his  
 fate.
- 204

for Alle Abasched ful sore they were  
Of that Syhte they Syen there.

and whanne I-Eten they hadden Echon,  
thanne seide Bron to Iosephes Anon, 208

Bron asks for  
Iosephes's advice.

"Sire, Of thing that I schal Axen the,  
I preie 3ow þat 3e welen Conseillen Me."

"Seith on, Bron, quod Iosephes thanne,  
and I wele Cownseillen 3ow As I kanne." 212

He has twelve  
sons,

"Sire, .xij. sones I haue, quod he,  
that alle 3oure Cosines seker they be ;  
Do hem Comen to-fore 3ow Echon,

and wishes  
Iosephes to ask  
them whether  
they will marry  
or not.

and thanne axeth hem be On and On 216

what Maner Of Men that they welen be,  
Owther wedded men, Owther speritwalte."

"this schal I wel don, quod Iosephes thanne :"

So let he sende Aftyr Every Manne. 220

whanne to-forn him, Iosephes, weren Comen Echon,  
thanne he E[n]qwered Of Ech be his On,  
'what Maner Of Man he wolde be.'

Eleven of them  
desire to be  
marrid,

So þat .xj. Acorded Into On degre, 224  
'that wedded wolden they ben Alle,  
what Aventure so that hem be-falle ;'

but the twelfth  
wishes not to  
marry,

but the .xij. brother Answerid not so,  
For 'Oþerwise he thowhte to do, 228

and that Neuere wedded wolde he be,  
but Al his lyf Chast virgine sekerle ;

but to serve the  
sacred vessel as  
long as his life  
lasts.

and Alle dayes tyl he gan to sterve,  
that holy vessel wolde he Serve.' 232

This Ches that brother, as I 3ow telle ;

lo, what grace that hym befelle !

and his xj bretherin I-wedded to be,

for that Chosen they ful Sekerle. 236

Iosephes  
embraces the  
twelfth brother,

And whanne Iosephes beheld this On brothir,  
what he hadde Chosen Afor Alle the tothir,

and makes much  
of him,

he gan him to Clippen and to kysse

ful Often sithes with-Owten Misse, 240

and to the xj seide he thanne,

"Of 3ow han Chosen Ech Manne

that A wif wedden wele he.

3e scholen it haven ful sekerle,

For I schal Maryen 3ow Everichon,

Swiche as 3e desire here Anon ;

and God grawnte 3ow grace þat 3e so do,

trewe wedlok to kepen for Ewere Mo."

244

and promises  
to marry the  
other eleven

praying they may  
have grace to be  
true in wedlock.

248

To the xijthe brother seide he there,

"Tweyn thinges han 3e chosen here :

the ferste, to kepen virginite ;

þ<sup>e</sup> secund, A Servaunt Axen 3e to be,

252

Forto Serven this holy vessel

which that is here, Seint graal.

On Of these I graunte 3ow wel ;

þ<sup>e</sup> Grete god þ<sup>e</sup> toþer 3ow gr[a]unte Ech del,

256

That 3e Alle dayes Of 3owre Lyve That Mown be,

and him Only worschepen In alle degre ;

and that 3owre flesch ne tempted be,

To non Maner lust Of lecherye,

260

but that 3e fien alle maner of fole ;

therto preyeth God Enterlye.

and for that 3e han Chosen virginite,

and Mynestre to þ<sup>e</sup> holy vessel to be,

264

Of On thing I sey 3ow In Certeyn,

Afyr my deth scholen 3e ful pleyn

the lordschepe Of that vessel have,

It forto kepen bothe sownd and save.

268

and whanne Owt Of this world þat 3e scholen go,

loke 3e thanne to whom 3e deliueren it to,

that he be A man ful Of grace

& ful Of Goodnesse In Eche place.

272

this 3ifte, my frend, 3eve I to the,

For that thow Axest virginite."

and pere Anon he knelide A-down,

and thankid Iosephes with good devocioun,

276

Aleyn weeps,  
and thanks  
Iosephes,

and shall serve  
the holy vessel,  
and be its  
guardian after  
Iosephes's death,

and bids him,  
when his time to  
die comes, deliver  
the Graal to some  
other holy man,

	there anon ful sore wepyng as he to-forn him was knelynge ; So that after the deth Of Iosephe the holy vessel <sup>1</sup> dide he kepe. [MS. vessesael]	280
who then marries the eleven brothers.	thanne Iosephes to his bretherin retourned Anon, and hem Maryede Everichon, Eche man Aftyr his Owne wille, thus here Mariages he gan fulfille.	284
Josephes goes further into Britain,	Whanne that Iosephes thus hadde I-do, forthere Into breteygne thanne gan he go, and with him his Compene, y Into swich place as god wolde him gye.	288
where his company is daily increast by the number of people whom he converts	and non day pere was pat he forth wente that his Compene Encresede veramente, Som day be xx, and some day be Mo : barefot Aftyr hym gonnen they to go, and forsoken here Richesses Everichon, and forth with Iosephes gonne they gon.	292
in every place	for 3it Cam he neuere In non plase but pat be him gret peple I-torned wase, and hem Cast Owt Of Miscreaunce be his wordis, swich was his chawnce ; and be the vertv Of the holy gost, whiche pat is lord Of myhtes Most, The strengest paynem pat Evere was, he dide him torne be goddis gras,	296
by the power of his preaching.	So pat, thoruh his goode preching, Euery day his Compene was Encresing.	300
They come to a barren land,	Vpon a day as they forth wente, In a wastable Contre veramente, where that was scars of vyaunde, as this storie doth vs vndirstonde :	304
where there is little food.	and vndirstondeth 3e now verament, that Al the Compene that with him went, Ne weren not worthy Sufficed to be Of the holy vessel Sekerle ;	308
All his company are not worthy to be fed by the holy vessel,		312

but Manye of hem þat with him wente  
 weren holy lyveris, and Of good Entente ;  
 and Oper that leveden In lecherye,  
 and In Oper dedly synne witterlye,  
 & that here lyf nolde Chongen there  
 For Sermown ne for non preyere,  
 but lyveden aftyr lust of here body,  
 wheche torned hem to gret foly.

for some lived in  
 deadly sin.

316

Thyke day, whanne they Entred were  
 Into the valey that I Rehersed Ero,  
 whanne Into the Middis that they weren gon,  
 A gret stanke foWnden they Anon,  
 And At the hed of thike stang

They come into  
 a valley with a  
 great pond in the  
 midst,

320

they fownden A vessel As they gonne gang,  
 And A Net þer-Inne, fysch forto take :  
 thus wrowhte Only god 3it for here sake ;  
 and whanne that they to the stang weren gon,  
 they Casten Of here Clothes riht Anon  
 For the strong hete that there was,  
 As theke day happede be Cas.

[leaf 71]

324

thanne began Iosephes his servise Anon  
 As he was wont forto don,  
 and with him Othere Of his Compemye  
 that goode lyveris weren trewlye.

and at its head a  
 vessel with a  
 fishing-net in it.

328

and tho that to thike Servise vsed not were,  
 here preyeres they seiden Amonges hem there,  
 and preiden to god, for his grete grace,  
 hem forto bringen Into swich a place  
 where they myhte haven here sostenaunce  
 For here leveng, and to his plesaunce.

Josephes begins  
 his service with  
 those of his  
 company who  
 are good liveris.

332

336

Theke day Alle the Cristene were  
 In Worschepinge Of the holy vessel there ;  
 and whanne they hadden don what they wolde,  
 Anon they Seten vppon that Molde,  
 and spredden Abrod vppon here knees  
 Towaylles and Empty dowbleris,

Then they sit  
 down  
 and spread towels  
 on their knees,

344

348

as if to dine;	as men that wolden here fast breke, down In that Medwe pere they sete; For Othere tables weren there non but þat weren mad Of flesch and bon.	352
[ <sup>1</sup> Fr. <i>perrons</i> ]	and whanne A-down that they weren set, Thanne Cam On peers <sup>1</sup> with-Owten let, that Cosin there to Iosephes was,	
then the Graal is brought in,	and browhte seint Graal Into þat plas; and so þat be vertw. of thihe holy vessel	356
and they are all provided with food by its power.	Al the table was fulfeld wel Of Alle Manere Of vyawnde that herte cowde thenke Oper vndirstonde.	360
But the sinners get nothing to eat;	thus there As Alle these good men sete, Fulfulled they were with Alle Manere of Mete; but in place as the Synneris were, Non Multiplicacion was not there;	364
	Of theke forseid holy vessel Fulfeld weren they neuere A del;	
and do not know what to do,	So ne wiste the Synneris what to do, For non vyaunde ne hadden they tho.	368
	Aftyr Mete, whanne vpe Resen they were, The synful to Iosephes Comen there, and seiden "sire, what scholen we do?	
so they come to Iosephes to ask him to help them,	but 3if 3e 3owre Cownseyl putten vs to, Elles ben we ful Evele be-gon, For nethir mete ne drynk haue we non;	372
as they fear to die of hunger.	therfore for vs mosten 3e preye, that we for hunger here ne deye; For the vessel vs repleynscheth not here, perfore 3e mosten In Other Manere."	376
Iosephes tells them, "you have forsaken God,	thanne Answerid Iosephes to hem Ageyn, "Now Mown 3e knowen In Certeyn that 3owre God han 3e forsake; and whiles that 3e to God diden take, thanne was he to 3ow[re] fadyr ful kynde whiles that 3e him hadden In Mynde,	380
		384

and sethen that stepchildren that 3e ben,  
 he hath þow forȝeten ful Clen.  
 Now þerfore Ensampl mown 3e take ;  
 It Nis not Good hym to forsake.  
 And 3if styлле With Hym Wolde 3e han be,  
 Non thing 3ow scholde han lakked Sekerle ;  
 and 3it not-withstandyng Al this,  
 I schal 3ow Cownsayllen *with-Owten Mys*,  
 b'encheson that 3e han non Relevyng  
 at this tyme here In Etyng."

Thanne Anon Iosephes gan forth Calle  
 the xijthe sone of Bron, as gan befalle,  
 wheche he hadde Chosen to the seint Graal,  
 where-Offen Maister he made hem with Al ;  
 whos Name was Cleped Aleyn the Gros,  
 A ful holy man, And Of gret loos ;  
 (but 3it this was not that Aleyn  
 That of Celidoyne discended pleyn ;  
 for that Aleyn, kyng Crowned he was,  
 and so was this Neuere In non plas.)

Whanne þis Aleyn to-fore Iosephes gan gon,  
 to hym he seide to-forn hem Echon,  
 "Alayn,—that Of this world shalt be  
 the Moste gracious Man Of thy degre,—  
 Go thou to this stange Anon ;  
 and Into that vessel that 3e gon,  
 & take the Net that 3e finden there ;  
 Into þ<sup>e</sup> water it Caste In 3owre Manere,  
 and taketh fisch for this Meyne,  
 wherby sosteyned that they Mown be."

This Child dide his Comaundement,  
 and to þ<sup>e</sup> water wente with good Entent,  
 and Into the stangne the Net þere Caste,  
 and to londe drow yt Atte laste.

Whanne they that stooden vpon þ<sup>e</sup> lond,  
 And there Abyden Goddis sond,

388 and therefore he  
 has forsaken you ;

392 notwithstanding  
 this,  
 I will advise you  
 as well as I can."

396 Josephes calls for  
 Aleyn the Gros,  
 the 12th son of  
 Bron, who was  
 the minister of  
 the Holy Graal

400

(not the descend-  
 ant of Celidoyne),

404

408

and bids him go  
 to the pond  
 and get into the  
 boat,  
 and throw the  
 net into the  
 water, and catch  
 fish for the  
 sinners.

412

416

Aleyn throws the  
 net,

420

and when it is  
drawn to land  
they only find  
one big fish in it.

the Net to þ<sup>e</sup> lond they drowen wel faste,  
and there-Inne to loken hadden they haste ;  
and but On fysch fownden they Sekerly,  
but it was ful gret trewely. 424

and they boden him ' Asayen Eft sone  
ȝif Ony bettere he myhte done ;  
For the tenthe part Of theke Meyne  
with that fisch suffised not scholde be.' 428  
and he seide þat he wolde no More  
Into that stangne Comen thore.

The fish is cut up  
and cookd,

This fysch began he to Cutten Anon,  
and Into Certein pecis it don ; 432

Ek there soden Anon it was,  
and Comaunded hem sitten In þat plas.  
thanne so diden they Ryht Anon  
lik as they hadden Mester Echon. 436

and Iosephes  
tells Aleyn to  
divide it into  
three parts,

thanne Iosephes seide to Aleyn tho,  
" Wost þou not now what þou schalt do ?  
Departe this fisch As I schal þ<sup>e</sup> telle ;  
vppon here table thou do it ful snelle ; 440

and put one at  
each end of the  
table and one in  
the middle,

At Ech Ende thou sette A Mes,  
At the Myddes Anothir, & not thou ses.  
thanne preye to God ful devoutly,  
that he wolde Of his grete Mercy 444  
for the schewen grace In this Manere  
to tho Synful that weren there ;

and to pray to  
God to have mercy  
on the sinners  
that they may be  
fed.

that thoruh thi preiere fulfild myht be  
thike sinful peple thoruh his pyte, 448  
as thou his servauzt wylt Evere be  
to þ<sup>e</sup> holy seint Graal In alle degre."

Thanne began Aleyn forto preye  
with teres and with wepyng Of Eye 452  
Aform the holy vessel A ful gret spas,  
Evere beseching God Of his Gras.

Aleyn prays with  
many tears,

Whanne he hadde I-don his preyere,  
thanne Iosephes Comaundement fulfild he pere, 456



and sette this fysch In thre partye  
Oppon the Cloth ful Sekerlye.

thanne þere Owre lord wrowhte Miracles Anon  
for Aleyn his chosyn, Amonges hem Echon. 460

that with that fysch fulfild they were,  
Al the hole Compemye that was there,  
as they Al the world Of Mete

to hem be Ordenaunce hadde ben gete; 464

and lefte there ful gret plente  
Of Relief of that fisch ful sekerle.

thanne to aleyn token they Ageyn  
the leveng Of that fisch In Certeyn; 468

and there-with ȝoven him A name  
Of wheche Evere After he hadde þ<sup>e</sup> fame;  
For Evere after I-Cleped was he

"Aleyn the Riche Fischere" sekerle; 472 "Aleyn the rich  
fisher,"

and so Cleped they him Everychon,  
Alle þo þat with þ<sup>e</sup> holy vessel gonne gon.

and from that day aftyre for Ony thing

It was Clepid "aleynes stagne" with-Owten lesing. 476 and the pond is  
calid Aleyn's  
pond.

thanne so gret Ioye Amonges hem they made,

that be Aleyn they weren so glade

that non tonge ne Cowden it telle,

Nether Of here Ioye halfendel Cowde spelle. 480

## CHAPTER XLIX.

OF JOSEPH'S ADVENTURES, AND HOW HE BRINGS A  
DEAD MAN BACK TO LIFE.

How Joseph has a "talent" or desire to go into another country, and sets out on a Friday to the Forest of Brooklond. There he meets a Saracen knight (p. 228), whose brother is badly wounded, and neither of the four Saracen Gods, Mahownd, Termagaunt, Jupiter, and Appolyn, can cure him (p. 229). Joseph says, of course not, because they are made with men's hands; but he can cure the brother, though only by God's help (p. 229); on which the Saracen threatens him with death, if he lies (p. 230); but instead,

a wild lion kills the Saracen as soon as they reach his "Castel of Roch" (p. 231). The men of the Castle bring their dead lord's brother to Joseph (p. 232), who promises to cure him if he will believe on God (p. 233), for the Saracens' idols can help no one, and neither move nor go (p. 233): try them, and see if they can cure the dead knight (p. 233). Joseph is unbound, and the corpse put before the idols (p. 234). Joseph prays, and thunder and lightning burn and smash the idols (p. 235). The wounded Saracen knight (Mathegrans) asks Joseph who he is (p. 236), and says that he will believe the Trinity if it will bring his brother to life (p. 236). Joseph prays to Christ; the brother, Argon, comes back to life (p. 236-7), and all turn believers, and are baptizd (p. 238). With part of the steward's sword, Joseph heals Mathegrans (p. 238), and then, putting it to the point left in his own thigh, he draws the point out clean, as if no flesh had toucht it (p. 239), and says that the pieces of the sword shall not join till Galahad comes (p. 239). Wherefore the sword is held in great honour (p. 239).

- Whiles they spoken Of this Mattere,  
 Iosephe to his sone Iosephes seide there,  
 "Swich a talent Is comen to Me  
 that I moste gon Into Anothir Contre, 4  
 thedyr As God me wele lede,  
 and there I hope ful wel to spede;  
 and to 3ow schal I Retornen ageyn  
 as hastily as I may, In Certayn." 8  
 Thanne Iosephe from hem departed Anon,  
 and his weye forth gan he to gon,  
 as it happede vppon A fryday  
 and he starts on a Friday  
 To the forest Of Brooklond he took þ<sup>e</sup> way. 12  
 and as he walkede In that forest  
 he say A sarrazin that was ful prest;  
 vppon An hy hors he gan ryde,  
 And Salwed Iosephe that ylke tyde. 16  
 & a while to-gederis they hadden gon,  
 thanne Axede the Sarrazin Of Iosephe Anon  
 'Of what Contre that he was,  
 and where he was born, and what plas.' 20  
 "Sire, I Am Of Armathie, In Certain,  
 and thus I walk In Many A pleyn."
- Joseph tells his son Iosephes that he desires to go into another country,
- and he starts on a Friday
- and goes to the forest of Brookland.
- There he meets a Sarrazin, who greets him, and asks who he is,

- "how Come þou here," quod þ<sup>e</sup> Sarrazin thanne.  
 "Sire, be hym that mochel good kanne,  
 that ladde the Children of Israel  
 thorw þ<sup>e</sup> Rede se bothe drye & wel:  
 he Into this Contre hath me browht,  
 whiche þat knoweth Eche Mannes thouht." 24  
 "What Maner Of Mester Man Art thou?"  
 "Sire, I am A leche, I telle þow now."  
 "A leche," quod the Sarrazin tho,  
 "Canst þou Ony leche-craft do?" 28  
 "þe, sire, quod Ioseph In Certain;  
 I can helen Alle woundes pleyn."  
 "thanne with me schalt þou gon this tyde  
 vnto my Castel here besyde;  
 there haue I A brothir bothe sik & sore,  
 that sore I-wondid lith he thore,  
 and al this þer there hath Sik I-be  
 Of A wounde In his hed sekerle. 32  
 þit Cowde I neuere fynde leche Non  
 That him Ony Recur Cowde don."  
 "In the Name of god, quod Ioseph tho,  
 and he aftir me wil do,  
 and beleven that I wyl say,  
 he schal ben holpen with-Inne schort day:  
 Onlych thorwh my goddis Myht  
 I schal hym keueren Anon Ryht." 36  
 "Of wheche god? quod the Sarrazine;  
 we han foure Goddis, bothe goode & fyne,  
 Mahownd and T<sup>E</sup>rmagaunt, goddis so fin;  
 Anothir hihte Iubiter and Appolyn,  
 and non Of these him helpe Conne do;  
 How Cowdest þou thanne helpen him so,  
 and be wheche God Of Alle these fowre  
 Cowdest þou my brothir don socowre." 40  
 "be non Of these fowre, quod Ioseph tho,  
 Cowde I neuere thy brothir Socowr do;

and how he came  
there?  
Joseph says he  
is led by God,

and he is a leech  
who can heal all  
wounds.

The Sarrazin  
asks him to come  
to his brother,

who is badly  
wounded,  
and has been a  
year in bed.

Joseph says he  
can cure the sick  
man if he will  
believe in God.

"Which god?"  
says the Sarrazin;  
"we have four—  
Mahownd and  
Termagaunt,  
Jubiter and  
Apolyn, and none  
have done him  
any good."

- for here myht may nowht availle  
him to helpen with-Owten faille ; 60
- Joseph says  
he is deceiverd,  
and perfore disceyved art pou wel Clene  
3if Ony socour In hem thou wene."  
"That am I not, quod the Sarrazin, certainly,  
For they ben Goddis Endelesly." 64
- Whanne Iosephe herde the Sarrazine so speke,  
Anon to hym thanne he gan Reke,  
and seide " wheche goddis ben now tho  
that sweche Maistries Connen do ? 68
- for these gods are  
made by men,  
thi Goddis ben Mad with Mannes hand,  
I do the wel to vndirstand :
- and have no  
power over any-  
body.  
Non more power hauen they Ouer the  
thanne thow Ouer hem, ful sekerle." 72
- The Sarrazin says  
they are powerful  
gods,  
" 3is, quod þ<sup>e</sup> Sarrazin, In Certain  
My goddis ben Of power ful pleyn,  
Not Only be here Owne fegure,  
but after hem þat ben Mad, I the Enswre ; 76
- not the mere  
images,  
but those whom  
they represent.  
For I wot wel the ymages Mown not do,  
but they wheche aftir they ben Mad so  
Mown helpe and Socouren Every Man,  
Sikerly, Sere, I telle the Can, 80
- So Every God aftyr his ymage  
Socoureth the peple that ben Of Age."
- Joseph promises  
to show him that  
they are power-  
less,  
if he will take him  
to the castle.  
" In the Name of God, quod Iosephe tho,  
and with the to thy Castel do me go, 84
- I schal the schewen al and som  
that Alle they han power non,  
Nethir to Meven neþer to Go,  
Ne thy broþer to helpe neuer the mo ; 88
- and therfore deseyved ful Clene Art thou  
that so in hem belevest now."
- The Sarrazin  
threatens to kill  
Joseph if he has  
lied to him.  
" Wel Anon, quod the Sarrazyn thanne,  
be myn hed, As I am A trewe Manne, 92
- and thou hast mad me Ony lyenge,  
thou schalt be ded with-Owten taryeng."

- Thus to-gederis forth they wente  
 al that Morwenyng veramente 96  
 til It were the Owr Of þ<sup>e</sup> Midday.  
 Atte the laste that Castel he say ;  
 ful hye vppon A Mownteyn  
 that Castel þere stood In Certeyn ; 100  
 ' the Castel Of Roch ' I-Called it was,  
 ful wel walled In Every plas,  
 and therto þ<sup>e</sup> diches depe Inowh,  
 deppere Abowtes A Castel neuere man ne sawh. 104
- whanne Iosephe and the Sarrazin Entred were,  
 Anon A wyld lyown Metten they there,  
 and to that Sarrazin he went Anone,  
 and Of his hors pulde him thus sone, 108  
 and there him strangeleden with-Owten dowte  
 For Alle his Meyne that stood Abowte.  
 and whanne they Syen here lord so ded,  
 Mochel sorwe they Maden in that sted. 112
- thanne tooken they Iosephe there Anon,  
 and to preson ladden hym thus son,  
 and þerto his handes Ibownden him behynde :  
 thus diden the Sarrazines so fals & vnkynde. 116  
 and Anon the false Stewarde  
 with his swerd smot Iosephe ful harde  
 Into the thygh a ful gret wownde,  
 that his swerd to-brak In that stownde ; 120  
 So that half þ<sup>e</sup> sword lefte In his thygh,  
 the wheche to-broken was þere trewly.  
 Thus with Iosephe ferden they there  
 wel falsly In here Manere. 124
- thanne seide Iosephe to hem tho,  
 " Sires, why faren 3e with me so ? "  
 " For we ne haven non Other Encheson,"  
 thus they seiden to him Echon. 128  
 " and whedir thinken 3e me to lede ? "  
 " Into A place þere thou shalt be dede."

The Sarrazin  
 takes Joseph to his  
 castle, calld the  
 Castle of Roch,

where a lion  
 attacks the  
 Sarrazin,

and kills him, to  
 the great grief of  
 his servants,

who take Joseph  
 to prison,

and the steward  
 wounds him in  
 the thigh,

so that half the  
 sword stays in the  
 wound.

Joseph bids them  
bring their sick  
to him,

“ Ha, Sires, quod Iosephe tho,  
whanne In presown 3e han me do, 132

Alle the sike Of the Castel bringeth to Me,  
And I schal hem helen ful sekerle.”

“ what Artow thanne, quod they, A leche ?”  
“ 3e, Sire, he seide with schort speche, 136

and he will cure  
them.

I schal hem helen full Certeynle  
3if that they welen beleven On Me.”

Then they bring  
their lord's  
brother, who was  
wounded in the  
head,

thanne browhten they pere lordis broper In pat sted,  
that sore was wounded In the hed, 140

that non leche to-foren helen Myhte.

and whanne that he Cam In Iosepis (*sic*) Syhte,  
thanne Axede him Iosephe riht anon,  
how fern his hurt was Agon. 144

he seide ‘ more thanne An hol 3er ;’

thus gan he tellen to Iosephe ther ;

who promises to  
enrich Joseph  
if he can cure  
him.  
But Joseph  
laughs at him,

“ and 3if that 3e to me Conne do socowr,  
I schal 3ow Maken A man Of gret honour.” 148

thanne Iosephe gan to lawhen Anon

Afore the sarrazines Everichon,

“ how myhtest þou A Riche man Maken Me ?  
thou Nart but pore In alle degre.” 152

“ 3is, that I haue, quod the sarrazin Agein,  
plente Of gold & Sulver In Certeyn ;  
and therto Manye stones ful precious,  
and manye Riche Clothes, and delicious.” 156

“ Nay, quod Iosephe, this Richesse is nowht,  
and that schalt þou wel knowen In thy thowht ;  
For I wolde weten now Of the,

and tells him his  
riches are  
worthless,

thowh thou haue Richesse so gret plente, 160  
and ley it to-forn the both tope an taille,  
& let se what it can the Avaylle.”

“ Certes, quod the Sarrazin ful snelle,  
per-Offen soth thou dost me telle.” 164

“ thar myhtest þou se, quod Iosephe thanne,  
that thou Nart but A pore Manne,

- For In this world Is tresour non swich  
that Maketh A man half so Riche 168  
As doth helthe, I telle it the ;  
how thinketh þ°, sire, telle þou Me ?  
for Sethen that be Richesse hele might þou not have,  
therefore aftir helthe that thou do Crave." 172  
"that wolde I fayn, quod the Sarrazin tho,  
and I wyste how Ewere to do."  
"In the Name Of God, quod Iosephe thanne,  
I wele the techen now as [I] Canne." 176  
"Telle me how, quod the Sarrazin,  
and I wele it don wel and fyn."  
"3if thou wilt On god beleve,  
To Alle helthe thanne schalt þou prove." 180  
"In God, quod the Sarrazin Agein,  
I beleve ful wel In Certeyn,  
and Not Only Oppon On lord,  
but On Alle my Goddis with On Acord." 184  
"In fowre goddis, quod Iosephe ful hostile ;  
whiche foure ben tho, telle thou me ?"  
"that schal I do, quod the Sarrazin Agein,  
Mahownd and Iubiter Certein, 188  
Appolyn And Ek Termagawnt,  
these fowre Goddis holiche ich hawnt."  
Anon Iosephe to him spak thanne,  
and seid, "thou art the more Folisch Manne ; 192  
For these goddis that þou belevest vpon,  
Nether helthe ne bote mown don the non,  
Neþer to non Oper Creature,  
ful sekerly I the Ensure, 196  
And that schal I proven the here Anon."  
"let se," quod þ° Sarrazin, that it were don."  
"Take 3e that dede body Anon,  
and tofore 3oure Goddis 3e him don ;  
and 3if that to lyve he rere him Ageyn  
thanne ben they myhty In Certein ;

as they cannot  
buy him health,  
the greatest  
treasure of all,  
and therefore he  
is but a poor man.

Joseph bids him  
believe on God,  
and he shall be  
cured.

The Sarrazin says  
he believes in  
four gods already.

Joseph says he is  
the more foolish,

and offers to  
prove the Sarrazin  
deities,

by whether they  
can restore the  
dead lord to life  
or not.

If they cannot,  
they are false.

and 3if that they Mown not don so,  
Elles ben they false for Evere mo, 204  
and thou to blame for thy beleve.  
haveth do ; let se Anon this 3e preve."

"Trewly, quod þ<sup>e</sup> Sarrazin thanne,  
that herde I neuere speken Of non Manne ; 208  
that Ony God myhte do,  
from deth to lyve a man bringen so ;  
3it Neuertheles Asayen scholen we  
to fulfillen thy wil ful Sekerle." 212

They unbind  
Joseph,

Thanne let this Sarrazin Iosephe vnbynde  
his hondis that bownden weren behinde,  
but Of his hurt non thing he ne wyste  
that þ<sup>e</sup> steward him hadde so thryste 216  
Into the hype with his swerd,  
where-Offen he was non thing Aferd.

and bring their  
dead lord's body  
before their gods,  
and pray long that  
he may live.

and whanne the Sarrazines thus hadden I-do,  
here lord to-forn here goddis [they] browht tho ; 220  
Everichop they knelede A down,  
and preiden to Iubiter And Mahown.

whanne thus longe hadden they preid there  
and Of his lif weren neuere the Nere, 224  
thanne Iosephe Gan hem Ascrien Anon,  
"ha ! 3e Cursed peple Everychon !  
why worschepen 3e so this Mawmetrye  
that nowht ne may Availlen Sekerlye ? 228

weten 3e not wel they mown not Go,  
Ne speken ne Meven Neuere the Mo ;  
behold how fairre this ded Man here  
Riseth ther vpe for Alle 3oure preyere !" 232

Thanne Iosephe knelid þere down Anone,  
And there to God he Made his bone,  
"A thou Iesus God, ful myhty lord,  
that hider me sentest be thin Owne Acord 236  
thin holy Name forto declare  
In Eche Contre and Every whare

He prays to  
Christ, who sent  
him forth,



- Now, lord, herteliche I the preie  
 Openly forto declaren thy feye, 240  
 That thou Woldest here, lord, scheWen thy Myht  
 Openly here In these paynemes siht, that He would  
 this Caytevous peple that deceyved ben show his power  
 thorwgh mysbeleve, lord, As 3e wel sen." 244 on these deceyvd  
 Thanne Anon Iosephe the Erthe gan kysse, people.  
 and vpwardis he dide hem dresse,  
 and seide, "lordinges, beholde 3e here 248  
 Of 3owre Goddis here the powere, Joseph bids the  
 and here strenkthes Anon Ryht, people see the  
 For they ben nethyr of power ne Myht." proof of their  
 thus sone with-Inne A lytel spas gods' weakness.  
 Iesus Crist pere schewede his gras ; 252  
 for pere the hevene Openede Anon, The heaven opens,  
 and As sparkelis Of fyr pere Owt gonne gon,  
 and p<sup>e</sup> Erthe be-gan to qwake, the earth quakes ;  
 and Al the firmament to wexen blake ; 256  
 So that the Sarrazines Everichon  
 wenden to han deid there Anon.  
 thanne Cam there thondir & lyhteneng A-down, a great storm of  
 and brenden Alle tho ymages In virown ; 260 thunder and  
 and ek hem On smale peces to-brak, lightning comes  
 & so they stonken with-owten lak, on, and the idols  
 that alle they thowhten ded they were are struck and  
 For p<sup>e</sup> grete stench they felten there ; 264 destroyd.  
 Except Iosephe there Only,  
 Alle ouercomen they weren Sekerly.  
 And whanne they were comen to memorie Ageyn,  
 Thanne Iosephe In this Maner gan seyn, 268  
 " Now the sothe here mown 3e se,  
 what myhtes 3oure goddis han sekerle,  
 For there Nis non may helpen Othir,  
 Nethir non Of Al this fothyr ; 272  
 and lik As brend here they be,  
 So scholen 3e Alle ful sekerle ;

- but ȝif ȝe tornen ȝowre CreAunce,  
Elles to ȝow schal Comen Mischaunce." 276
- The wounded  
man asks Joseph  
what his name is, Thanne seide he that hurt was,  
to Iosephe, there in that plas,  
"Sire, he seide, how hyttest thou?"  
"Sire, quod he, Iosephe am I clepid now." 280
- and if he is not a  
Sarrazin? "what, art þou not a sarrazin thanne?"  
Joseph says he is  
a Christian,  
and believes in  
the Trinity. "No, quod Iosephe, I am A Cristene manne,  
and beleve On fadir, sone, and holy gost,  
wheche is but On god of mytes most." 284
- "thanne, quod this Mathegrans þ<sup>e</sup> sarrazin, tho,  
In thre Goddis thou belevest Also?"  
"Nay, quod Iosephe, that may not be,  
For but On god they ben Alle thre ; 288  
And þerto so myhty and so ful of powste  
that the dede to lyve Areren welen he,  
and ek, Alle tho that false be,  
Trewhe he kan maken hem sekerle ; 292  
and there Nis sinnere non so gret  
that he ne wile hem Clensen As sket,  
and As myhty god he wile him preve,  
To Alle tho that On him beleve ; 296  
for wel mown ȝe sen be ȝoure goddis here,  
that he is lord Of so gret powere."
- Mathegrans the  
Sarrazin says he  
will believe also  
if his brother can  
be restord to life. "Sertes, quod Mathegrans thanne,  
Sire, I hold the for a trewe Manne, 300  
and ȝif he my brothir to lif wele bringe,  
I sey ȝou, Iosephe, with-owten lesinge,  
I schal neuere On Oþer god beleve,  
but Only On him, and þou this preve." 304
- Whereat Joseph  
is glad, And whanne Iosephe herde him so say,  
a ful glad Man he was that day ;  
Anon to the Erthe he knelyde Adown,  
and there he made his Orysown : 308
- and begins to  
pray to God, "O thou God that Alle things wrowhte,  
And Al this world thou Madest Of Nowhte,

- The sonne, the Mone, and the fowre Elemens,  
 and Of A virgine to be born with-Owten Offens, 312  
 and Sethen On Croys I-don thow were,  
 and there-vppon I-stongen with a spere,  
 that so suffredist þou tormentes Manye & felle,  
 thy peple to beggen Owt Of helle; 316  
 and thanne from deth to lyve þou Ryse Ageyn  
 Of thin Owne Myht, Lord, In Certeyn :  
 So worththily, goode lorde, schewe Miracle here,  
 thorwgh thy myht this dede man to Arere, 320  
 that Al this peple here, lord, May se  
 thy werkyng and thin dignete."  
 Thanne Iosephe gan him vpe forto dresse,  
 and not longe After, with-Owten les, 324  
 the dede Aȝen to lyve he Ros,  
 and After to Iosephe Anon he gos,  
 and knelid A-down and kyste his feet  
 Afor hem Alle, and not ne leet, 328  
 and seide to hym Aftyr his Owne lyst,  
 " welcome, seriaunt Of Iesu Crist,  
 that God Of the Croys thou took A-down,"  
 (thus he seide with A gret Sown,) 332  
 "that God Amonges vs the hath sent  
 vs for to Cristene verament,  
 to bryngen vs Owt of Endeles peyne,  
 therefore Art thou Comen In Certeyne." 336  
 whanne Iosephe sawh hym so Aryse,  
 he Made to God A worthy sacryfise,  
 and wepe for Ioye and for pyte,  
 that Alle the peple there myhte it se; 340  
 And seide to hem that Abowtes him were,  
 " Now mow ȝe wel knowen and sen here  
 that he is God Ewere pereles,  
 and Of Alle bowntes he doth not ses." 344  
 " Now forsothe, quod Mathegrans tho,  
 It Is ful trewe thou seist me to,

who died and  
rose again,

to restore the  
dead man to life.

Then the dead  
man rises up,

and welcomes  
Joseph as the  
servant of Christ,

who had come to  
save them.

Joseph weeps for  
joy and pity.

and Mathegrans  
is converted.

- for Neuere hens forward I ne schal Certeyn  
 On non oper God to beleven ful pleyn ; 348  
 For now knowe I wel that my brothir Argon  
 from deth to lyve here he is I-gon  
 Onleche thorwh thy goddis powere ;  
 For now knowe I God with-Owten pere." 352
- Argon's men      Thanne Alle the Meyne that In þ<sup>e</sup> Castel were,  
 anon to Iosephe On knes fillen there,  
 And with lowd voys Alle gonnen they Crye,  
 "lord Iosephe, On vs thou haue Mercye ! 356  
 Of Oure Misbeleve And Miscreaunce,  
 Goode lord, On vs þou take non veniaunce,  
 and Neuere forward from this day  
 we scholen werken Azens thyn lay ; 360  
 þefore, good Iosephe, so wisse vs here,  
 and we it scholen fulfille In Alle Manere."
- and are all  
 baptizd.      Thus they of the Castel Everichon  
 weren there Christened forsothe Anon. 364
- The steward  
 confesses how he  
 stabbd Joseph,      whanne þ<sup>e</sup> steward beheld Al this there,  
 that so hadde hurt Iosephe In swich Manere,  
 Openliche there he it be-knewe,  
 And ful sore þere-Offen gan he rewe, 368
- and left half the  
 sword in his  
 wound.      And how the swerd In him broken was,  
 And the halfendel lefte In that plas,  
 & þ<sup>e</sup> Remenaunt scholen 3e þere fynde  
 In his hype with-Owten lesyng. 372
- [leaf 73]      Thanne this Mathegrans Dyde serchen Anon,  
 and in his hype they it fownden thus son,  
 "A, Sire, quod Mathegrans, telle thou Me  
 how of this hort helid scholen 3e be." 376
- Joseph says he  
 will be heald by  
 the grace of God,  
 but Mathegrans  
 shall be cured  
 first.  
 He sends for  
 the remnant of  
 the sword,  
 heals Mathegrans  
 with it,      "wel, quod Iosephe, be goddis help Certainle ;  
 but ferst of 3oure wounde hely[d] Scholen 3e be."  
 thanne the Remenaunt of þ<sup>e</sup> swerd he let bringen Anon,  
 and to Mathagrans wounde leide it thus son ; 380  
 thanne thussone I-helid he was  
 Aforn that peple thoruh goddis Gras.

- thanne leidde he þat swerd to his Owne wonde ;  
 the poynt thus sone Owt Cam In A stownde, 384 and draws the  
 More whittere, more fair, and More Cler point out of his  
 An hundred part thanne it was Er ; own wound,  
 Not A drope Of Blood ne was there On,  
 and that they Syen Every-chon, 388 without a stain of  
 as thowh neuere In the flesch it hadde be, blood,  
 where-offen the Merveilleden ful sekerle.  
 Of this, gret wondir gonne they Make ;  
 thanne Iosephe the swerd On honde gan take ; 392  
 " ha ! swerd, neuere Ioyned to-gederis schalt þou be, The sword shall  
 tyl Into his hondis thou Come ful sekerle, never be joind  
 that the Aventures of the seint Graal together again till  
 To An Ende schal bringen hem Al ; he comes who  
 396 shall end the  
 and As sone as he þ<sup>e</sup> taketh on honde adventures of  
 to-gederis schalt þou Ioyme thoruh goddis sonde ; St Graal.  
 for this Ende that In My flesch was,  
 Tyl that tyme schal neuere Comen In plas." 400  
 Thus Iosephe with the swerd there wrowhte ;  
 and ful faste to him thanne they sowhte,  
 so that Cristened the weren Everichon  
 Al so faste renneng As they myhten gon. 404  
 And Agrons, viij dayes after levede he  
 Among that peple ful Certainle.  
 thanne whanne Iosephe scholde go,  
 the swerd he betook hem tho, 408  
 and they it kepte In Cherte, and leaves the  
 and gret worschepe it dide that Meyne. sword with them,  
 where it is held  
 in great honour.

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## CHAPTER L.

### OF JOSEPH'S FURTHER ADVENTURES ; AND OF THE CRIMES OF CHANAAN AND SYMEN.

Joseph starts for the Forest of Darnantes, and by a great water finds his people, who cannot pass over it (p. 241). They pray to God, and soon see a White Hart start out of a bush, attended by Four Lions (p. 242), which leads them

all over the water, except Chanaan (p. 242-3). Chanaan's eleven brothers beg Joseph to help their brother over (p. 244), and so Joseph walks over the water to him, and offers to take him back (p. 244); but Chanaan is afraid to go without a boat, and Joseph returns without him (p. 245). However some fishermen soon after bring him over (p. 245), but they, Joseph says, are Pagans, and shall perish soon; as they do, in a tempest (p. 246). Joseph then promises the people they shall see where Moys is (p. 247). Peers and Brons ask Joseph to explain the meaning of the White Hart and the Four Lions (p. 247); and he tells them that Christ is the hart, and his and his Mother's virginity the whiteness; that the Four Evangelists are the Lions (p. 247-8), and that Christ shall appear "angely" to Launcelot and Modred in Arthur's time (p. 248). Joseph and his people continue their journey, and come to a Castle, where they see no one, but only a great fire burning (p. 249); and out of the fire comes a voice, crying on Joseph to pray for the owner of it, that his pain may be lessend (p. 249), for, when Ministers of Hell reft him from Joseph, and were carrying him away, a holy Hermit ordered them to give him up, and they dropt him at once into that fire (p. 250). The voice also tells Aleyn the Gros that it is Moys who cries, his "Nygh Cosin," who *would* sit in the Seat at the Graal table (p. 251). While Moys talks to his father Symen (p. 252), Joseph and Aleyn pray for him, and immediately a rain from heaven quenches great part of the fire (p. 252-3), so that Moys is reliev'd of almost all his pain (p. 253), though he must stop where he is till Galahad comes to release him (p. 253-4). He begs Joseph to go through the country and convert the people (p. 254); and so Joseph goes on through Scotland, which got its name from King Elcose (p. 254). At supper, all are fed by the Holy Graal, except Chanaan and Symen (p. 254-5), who grumble together that this is not by their fault, but by that of their fathers and brethren (p. 255); and so Symen agrees to take vengeance on Peers, and Chanaan on his brethren (p. 256). Chanaan accordingly kills his twelve brethren (p. 257), but Symen only wounds Peers with a poisonsd knife (p. 258); is caught, taken before Joseph, and confesses that Chanaan murderd his brethren (p. 259). Joseph prays for vengeance on Chanaan (p. 260), but is told from Heaven to do judgment himself (p. 260). He insists on his Company deciding the sinners' fate (p. 261); and they bury Chanaan and Symen in two pits "up stondeing even to the chynne" (p. 262). From towards the realm of Gales come flying two burning men, who pull out Symen, and fly off with him (p. 262), but whither "my maister Sire Roberd de Borron" says not here; it will appear hereafter (p. 262).

Joseph leaves  
Argon's castle.

Thanne parted then Iosephe Anon  
Al so faste As he Cowude gon,

. & In his Iorne forth wente sekerlye  
there As he hopede to fynden his Compenny.

Joseph goes on  
his way to seek  
his people,

4

And so As that it him happede so tho  
thoruh the forest of Darnantes gan he go ;  
and whanne thens owt that he was past,  
To A gret water he cam In hast,  
the wheche was bothe depe and brod ;  
there fond he his felawes *pat pere* Abod,  
and In non wise Mihten Over pase  
til he was Comen, swich was here grace,  
that there Rested hem Everichon  
to Abyden som passage Over to gon.

passes through  
the forest of  
Darnantes,

8 and comes to a  
great lake, where  
his company are  
all waiting till he  
comes to cross  
over the water.

12

and whanne that Iosephe they gonne to se,  
ful Mochel Ioye Maden that Compene,  
and Azens him they wenten Everichon  
Al so faste As they Cowde gon.

16

" A, sire Iosephe, welcome 3e be !

vs behoueth Conseil to taken Of the  
whether we scholen this water pase,  
Owther Abyden here In this place,  
for here is Nethir schype ne galeye  
that we mown In gon feithfullye ;

20

They reioice to  
see him,

and this water so depe and perylows Is,  
that we it ne doren taken I-wys,  
and owre Maister the Bischope here  
Abideth 3owre Comeng with-owten dwere ;

24

and ask him to  
tell them how to  
cross the deep  
and dangerous  
lake.

And now that 3e be Comen vs to,  
Alle We hopen the bettyr Ouer to go."

28

" 3e, quod Iosephe to hem thanne,  
I schal 3ow Conseillen Every Manne  
to knelen A-down vppon his kne,  
and preie to that lord In Maieste,  
In worschepe Of whom hedir we be gon,  
that he vs socowr wolde senden son,  
and schewen vs here som Tokenenge,  
Ouer this water vs forto brynge."

32

Joseph advises  
them to kneel  
down and pray  
for a sign as to

36

what they are to  
do.

- Thanne thus Anon gonne they do  
 As Iosephe there hadde tawht hem tho, 40  
 and þer Anon they knelede A-down,  
 And to God Maden here Orisown,  
 ‘Over that water hem to bringe,  
 and þer-offen hem to sende som tokenenge.’ 44  
 thus In here prei[er]es Abyden they there  
 from prime Into Midday Al In fere,  
 and Evere Abyden the sonde Of god Almyht.  
 So Atte laste hadden they An In syht, 48  
 that Owt of a lytel busch there beside,  
 Owt Syen they Comen At that tyde  
 A lytel hert that was snow. whit,  
 a ful faire beste to here delyt, 52  
 & abowtes his Nekke A Chene Of goold,  
 led by four lions. and with him fowre lyowns gonne they behold,  
 On be-hinde, Anothir him to-fore,  
 & on Eche side On, & so ladden him thore ; 56  
 and as Cherly þ<sup>e</sup> liowns this hert gonne kepe,  
 As the modir the Child lulleth On slepe.  
 thanne these bestes Aprochede hem Anon,  
 They pass through the people, and take the water. and thoruh the peple these liowns gonne gon, 60  
 with-Owten blemscheng Of Ony Man.  
 Anon there Iosephe thowhte than,  
 whanne the hert þ<sup>e</sup> water say he take,  
 and the lyowns him folwed as hire Make, 64  
 thanne seide Iosephe to þ<sup>e</sup> peple Anon  
 Then Joseph bids the company follow him boldly, “Seweth 3e me now Everychon,  
 And Alle Sawf scholen we be  
 that Ouer this watyr wile folowen Me.” 68  
 So that the water they Entred Anon,  
 and Alle Sawf Ouer gonne they gon,  
 Al so drye As vppon A Roche Of ston,  
 In so stedfast beleve the weren Echon. 72  
 thus pasten Alle that Compene, y,  
 Except On ful Sekerlye,



thorwh verray grace and goddis powere,  
Faire Al Ouer pasten they there.

76

Thus pasten they that water Every Man,  
Except On that hyhte Chanaan ;  
and this Canaan that was thore,

except one man,  
callid Chanaan,

Of Ierusalem he was I-bore,  
and twelve bretheren hadde he,  
that with Iosep pasten sikerle.

80 who was of  
Jerusalem,  
and had twelve  
brothers with  
Joseph.

and whanne Ouer that water they weren gon,  
and parceyved þat here brothir thanne Anon  
was beleft On the tothir syde,

84

thanne Mochel mone they maden þat tyde,  
and to Iosephe thanne faste gonne they go,  
and hertely besowhten Iosephe tho ;

88

“a, goode sere, that ȝe wolden vs telle  
how this Aventure here befelle,  
that owre brothir is vs behinde ;  
how may this be, and be what kynde ?”

His brothers ask  
why he is left  
behind.

92

“wele ȝe weten the skele why,”

quod Iosephe to hem Certainly ;

“alle discharged Of synne ȝe be,  
and so nys not he ful sekerle ;

Joseph explains  
that he is not as  
they are,  
purgd from sin,

96

wherfore hym behoueth to Abyden there,  
for with vs myhte he not Comen In non Manere ;

and ȝif he hadde, I-sonken scholde he ;  
therefore best for him is there to be ;

and he would have  
been drownnd,  
therefore he is  
better where he is.

100

For ful gilty doth he hym knowe,

that he ne myhte not passen forth in this Rowe.”

Thanne gonne the bretheren to wepen Echon,  
and to Iosephe they maden Mochel Mon ;

Chanaan's  
brothers lament  
that their brother  
is left in a strange  
country

104

“ha, goode Sire, how scholen we do,  
that Oure brothir ne myhte Comen vs to,  
for he is [t]here In stronge Contre,

and fer from his frendes sekerle ;

and he<sup>1</sup> socour hath he Ryht non,

108 away from friends  
and help,  
[<sup>1</sup> ? ne]

A, goode Iosep, how scholen we don ?

- And þerto ful fer from his Contre ;  
 and we his bretheren ben Sikerle, 112  
 and they love  
 him so dearly  
 that they pray  
 Joseph to bring  
 him over,  
 for hym loven we ful Enterly  
 As the flesch and blood of Oure Owne body ;  
 therfore, goode Iosephe, for Charite,  
 helpeth that Ouer comen weren he ; 116  
 else they will die  
 of sorrow.  
 Oper elles for sorwe we scholen deye  
 certainly, Iosephe, and In feye,  
 3if that we gon owt of this Contre  
 but 3if that he In Owre feleschepe be." 120  
 Thanne thus wepinge Alle they preide,  
 Joseph is so sorry  
 for them,  
 and thus to Iosephe Alle they seide.  
 of hem Iosephe hadde gret pyte there,  
 for they are good  
 men and true,  
 For þat Alle good men they were ; 124  
 and ful Of prowessse Ek therto,  
 whanne that Ony thing scholde be do.  
 thanne seide Iosephe ful Curteislye,  
 that he says he  
 will do it,  
 "for 3oure love I schal it don trewelye ; 128  
 and 3it trowe I bettere that he were,  
 & that to vs he Come not here ;  
 though it may  
 lead to harm.  
 and be hym more Evel may Comen vs to ;  
 Neuertheles 3oure wylle 3it wile I do." 132  
 So that to the water Iosephe A3en wente  
 forto fullen here Entente,  
 Then he crosses  
 the water again,  
 and vnto the water he gan to go,  
 to þe tothir side that he cam fro ; 136  
 And thanne to Chanaan seide he,  
 "Now thin Owne levyng here myhtest þou se ;  
 tells Chanaan if  
 he had livd as  
 well as his  
 brothers  
 he would not  
 have been left  
 behind.  
 and 3if In as good lif thou haddest I-be  
 As thy brethren Aren Sekerle, 140  
 thanne haddest þou not beleft here  
 Sekerly, Kanaam, In non Manere."  
 thanne took him Iosephe be the hond,  
 and thus seide, As I vndirstond, 144  
 Then he bids him  
 follow him,  
 "Come On, Chanaan, and sewe thou me,  
 and sawf and seker schalt thou be."

- and whanne to the brinke they weren gon,  
 thanne to Iosephe he seide Anon, 148  
 "this watir it is bothe depe and blak,  
 I ne dar not *per*-Onne gon with-Owten lak ;  
 with-Owten A schipe other A galeye,  
 lest I scholde perschen, Iosephe, In feye." 152  
 " Certes, quod Iosephe to him Ageyn,  
 It nis non wondyr In Certein  
 thowh *pou* In this water deidest here,  
 Sethen thou Trostest non bettere In Goddis power; 156  
 Therefore here schal I leven now the,  
 and to thin bretheren gon wile I Aȝe ;  
 and Merveille *p*° not thouh *pou* longe here Abyde,  
 for here mythest *pou* dwellen A long tyde, 160  
 til fischeres here Comen seiling be the,  
*p*° Over to bringen ful Certeinle."  
 Thus In this Maner Iosephe gan forth to pase,  
 And Chanaam lefte stille In that place. 164  
 whanne his bretheren behelden Iosephe ther,  
 and sein not here brothir In non Maner,  
 thanne grettere morneng gonne they make  
 thanne ony tyme to forn for hys sake ; 168  
 but here morneng but lytel while did laste  
 Aftyr that Iosephe they conne taste,  
 So that with Inne A while After, sone  
 A fyschere<sup>1</sup> vppon that water gan gone ; 172 [ *Fr. marounier* ]  
 and whanne that Chanaam Sawh hem ther,  
 Anon to hem he clepid from fer,  
 And preyde hem In to here schipe forto take  
 him, forto veryen ouer that lake ; 176  
 So that Ouer that water he wente,  
 And with his Compemye Mette veramente.  
 and whanne his bretherin gonnen him beholde,  
 they Maden Ioye ful Many folde, 180  
 for they loveden him ful wel  
 as bretheren Owhte Everydel,

but Chanaan is  
 afraid to cross the  
 water without a  
 boat.

Joseph tells him,  
 as he has so little  
 faith,  
 he must stay  
 where he is till

fishermen take  
 him over.

Joseph goes back  
 without him,

to the great grief  
 of Chanaan's  
 brothers.

Fishermen bring  
 Chanaan over,

and his brethren  
 rejoice, for they  
 love him dearly.

- For him lovede they Al so dere  
as bretheren Owhten to loven In fere. 184  
whanne that Iosephe Chanaam gan se,  
"Chanaam, he seide, welcome 3e be!  
Chanaam, I kan the tellen tydynges :  
they that the hider dide brynge, 188  
they weren so wykked In Alle degre  
that Alle Goodnesse from hem doth fle,  
and þerto so sorwefully ben they be-gon,  
and that schalt þou sen here Anon ; 192  
For Alle I-persched they scholen be,  
that Al this peple here schal se ;  
and that schal ben here Gwerdown,  
for here Over bringeng with good resown ; 196  
for they ben paynemes Mescreauns,  
therefore hem schal happen ful wondir chauns,  
for they wrowhten Azens Goddis wille,  
hider the to bringe, I sey the tylle ; 200  
and, for his Comandement that they han broke,  
In strong presoun they scholen ben stoke ;  
and hem Alle Swelwen schal the see,  
bothe schipe and Man ful Sekerle, 204  
and that schalt thou sone beholde  
3if it be soth that I the tolde."  
Whanne Iosephe hadde told hem þis tale,  
þer be-gan sorwen with-Owten bale ; 208  
For so gret A wynd þere Ros Anon,  
and Ouer that water it wente ful son,  
and Made þer-Inne Manye A ful gret wawe,  
so þat Ech Ouer Oper gan Ouerthrawe, 212  
and dreinte this vessel there Anon,  
so þat persched they weren Echon,  
that Alle Iosepis Meyne þere beheld  
lik as he behyhte hem In that feld. 216  
Whanne they Alle this wondir hadde sein,  
To Iosephe they Comen Anon Certein,

Joseph welcomes  
Chanaan,  
and tells him of  
the great wicked-  
ness of the fishers  
who brought  
him over ;

they are to perish,

for they are  
payin miscreants,

and the sea is to  
swallow up both  
ship and men.

Then a storm  
rises,

and great waves  
overwhelm the  
ship,

and all therein  
perish.

and seiden, "sere, what scholen we do?

Scholen we now Ony ferthere go,

O<sup>per</sup> scholen we stille Abyden here?

3e, Sire, and we Al In fere."

220 Joseph's company  
ask what they  
are to do next,

"Into A forest scholen we pase,

and pere scholen we sen, be goddis grace,

224 and are told they  
must go into the  
forest,

In what place that Moys is Inne,

As I behyht 3ow Er that I blynne."

"Sire, quod they, scholen we thanne se

Moys Owre brothir, where pat he be?"

228

"3e, quod Iosephe, that scholen 3e

Mois here sen In Alle degre."

where they shall  
see Moys.

Thanne from that place wenten they Anon,

and toward the forest of darmandes they gonne gon. 232

Thanne Aleyn, that Fyschere Clepid was,

and Bron and Peers In that plas,

and faste to Iosephe gonne they gon,

And pere to him seiden thus Son,

236

"Sire, telleth vs for Charite

what signefiaunce pat this May be,

Of this hert and fowre lyown

pat thus here wenten With-Owten distroctiouns."

240

Alain and others  
ask the meaning  
of the white hart  
and the four lions?

"Sires, quod Iosephe to hem thanne,

I schal 3ow tellen As pat I Canne :

It is Of God the signefiaunce,

that to his disciples wile maken demonstraunce

244

It is a token from  
God for those who  
have forsaken sin.

For 3e that In Synne hauen be,

and forsaken It Certainle,

and ben I-Comen to A newe kende ;

what I schal now sein, take 3e In Mende,

248

why that In An hert he gan him schewe ;

vndirstondeth my Resouns vppon A rewe.

"Of an hert, the kynde Ewere It is,

From Age to 3ongthe to tornen I-wis :

252

The hart repre-  
sents Christ,  
who rose from  
the dead,

Ryht so dyde Iesu Crist ;

From deth Aros, As 3e wel wylt,

as the hart re-  
news its youth.

- that Is God and verray prophete,  
that On the Cros his lyf dyde leta. 256
- The whiteness  
represents his  
mother and his  
purity from sin.  
and be his whitnesse, vndirstondeth 3e  
his Modris and his virgynyte,  
whiche non Of hem Entachched was  
with non Maner Synne In non plas. 260
- The chain shows  
his humility.  
and be his Chayne vndirstondeth 3e,  
that signefieth hvmlyte.
- The four lions are  
the four evange-  
lists who wrote  
his works and  
miracles.  
“and be þe fowre bestes In his Compenye,  
the fowre Evangelistes signefyen sekerlye, 264  
that Alle his werkis wreten Echon,  
and Of his blessid Miracles Manyon  
that here Amonges vs wrowhte he,  
As thowh A dedly man he hadde be. 268  
“ Thus be the white hert vndirstonde 3e  
Crist In his holy virginite ;  
and be the fowre bestes Also  
the fowre Evangely[st]es þat with him gonnen go, 272  
that these Ouer this water Owre Condyt hath be,  
As Openly here Alle Mown 3e se.  
and as blessedly As he aperith to vs here,  
As Angerly schal he In Anothir Manere 276  
To tweyne persones In tyme Comenge,  
be Arthures day that schal be kyng.  
and whiche two that they scholde be ;  
On schal ben lawncelot ful sekerle ; 280  
And the tothir, Mordret schal ben his Name,  
that schal ben A man Of a wondirful fame ;  
And Into that tyme In Certein  
In this Semblaunce Aperen will he not Agcyn.” 284  
Thus As they wenten forth Talkynge,  
Into þe forest of Darnauntes began hem brynge ;  
and whanne with-Inne that they hadden gon  
The space Of two Miles there Anon, 288  
and Iosephe that Algates wente to fore,  
Into A weye he tornede thore,
- As Christ hath  
appeard  
blessedly to us,  
he shall appear in  
later times  
angrily to two  
men,  
Lancelot and  
Modred.  
Joseph's company  
pass into the  
forest of  
nantes,

and him they Seweden Everichon

Al so faste As they Cowde Gon,

292

Tyl they Comen In to A gret Valey

where they find in  
a valley a great  
house,

where As A gret hows syen they.

And Whanne they Comen to that Entre,

Al Open the gate þere fownden he ;

296 with open gates,

but Nethir Man ne womman syen they non

that In wolden hem letten forto gon.

thanne forth Iosephe Innere wente,

And Al his Compene veramente,

300 into which they

And In to An halle he gan gon,

go,  
and follow Joseph  
into a hall,

þere him they foleweden Everichon.

thanne A gret fyr syen they there,

where burns a  
great fire.

that As briht brende And as Clere

304

thowh Alle the bussches þere In Erthe hadde be

vppon A fyr I-set ful Sekerle.

And whanne this fyr that they Sye,

Thanne Axeden þei Iosephe In hye

308

‘ what myhte signefie that ilke fyre.’

thus sone A vois thanne gonnen they here,

Then a voice cries  
out of the fire,

and so lowde it gan to Crye

that Alle they it herden Sekerlye,

312

“ holy fadyr Iosephe, Goddis knyht,

Fulfil with the Grace Of god Almyht,

that thou woldist Onlyche preyen for me

To that good lord In Maieste,

316

and asks Joseph  
to pray for him,

Myn Angwisch that he wolde Aslake,

whiche I Am more worthy to take ;

but 3it þat he wolde Of his Mereye

My peyne to Aleggen In som partye.”

320,

and the voys þat there thus spak,

Owt Of þe fer it Cam with-Owten lak.

thanne seide Iosephe, “ fain wold I preye

3if I wiste my lord not forto Anoye.”

324

“ A, quod the vois, In Alle wyse

For me þat 3e wolde preien In 3oure Gyse ;

& be þoure preiere my peyne I-legged schal be,  
thus troste I, Iosephe, Certainle. 328

Joseph bids him  
tell how it is with  
him,

whether he is  
sawd or lost.

He says he still  
hopes to have  
grace through the  
mercy of God,

[<sup>1</sup> MS. his]

though he sat  
presumptuously  
in the seat of  
Christ,

therefore devils'  
carrid him off  
and were taking  
him to the  
dungeon,

when a holy  
hermit saw them,

and made them  
drop him,

“Do me to wetene,” quod Iosephe Ageyn,  
“whethir þou schole to blisse Oþer to peyn,  
Owþer Evere Mercy that þou hopest to have  
Of thy Creatour that may the Save.” 332

“I ne have not don so gret Trespas  
that I ne hope to haue bothe Mercy and gras :  
For his Mercy, so gret It is  
to Alle tho that don Amys, 336

and they repenten hem of hir<sup>1</sup> Misdede,  
Anon to Mercy he wele hem lede.  
but now knowe I wel that thilke same se  
that I Inne sat be presomtweste, 340

It Is that same sege to mene  
where as God to his disciples Made his Sene ;  
And I As A fals Synnere  
And dedlich man wolde sitten there ; 344

wherefore On Me God took veniaunce  
for myn desir & myn Mischaunce,  
how from the table þat I was left,

And with Ministres Of helle from þow Reft, 348  
that streyht with hem I scholde han gon  
Into here depe donioun Anon.

“And whanne they Comen Ouer this forest,  
happede An holy man Is here þe west, 352

An holy Ermyt, & A Religious,  
As he walkede Owt Of his hous,—  
and xxxij wynter Ermyt here hath he be,  
A ful holy man In Alle degre.— 356

And whanne he sawh hem me so bere,  
Anon hem Alle he Coniowrede there  
so that here they leten Me falle,  
so faste thermyt On hem gan Calle, 360  
and seide, ‘leve þe this Man that þe here bere,  
For Ouer him haven þe non powere ;



- For he ne hath not ȝit so Mochel Misdo,  
To Endles peyne forto go. 364 as he had not  
sinnd so as to be  
lost,
- For ȝit Mercy schal he have,  
And his Sowle schal ȝit be save.  
but this same fyr belefte with Me  
In signefiaunce Of lecherye, As ȝe mown se ; 368 but the fire is to  
remain on him  
till the good  
knight comes who  
shall end the  
adventures of the  
Grael,
- and thus schal Abyden here  
tyl there Come A knyht Of gret powere,  
That the Aventures Of the seint Graal  
To an Ende schal he bringen Al ; 372
- and hider fortvne schal bringen him to Me,  
This Merveille here that he schal se ;  
and be the helpe Of that holy knyht,  
Owt Of this fyr he schal be dyht. 376 who shall delive  
him from the fire.
- And thus the Good man here me tolde,  
For In that place Sitten I wolde.  
whanne þ<sup>e</sup> Enemyes herden him so speke,  
Anon faste from Me gonnen they to Reke, 380  
and leften me thus In this degre  
In this same Manere As ȝe Mown se."
- Thanne bespak Aleyn the Gros Anon,  
to him that In the fyr was thus son, 384  
and thus seide, & In this Manere,  
To him þat In the fyr was there :  
" What Art thou that I there Se ?  
whethir Man Oþer womman, telle þou me, 388  
that the Certein Myhte I knowe  
Of Alle this thing vpon A rowe."  
" Ha ! Ha ! Aleyn, quod thanne the voys,  
I am thy Nygh Cosin that is here, Moys, 392 The voice answers,  
" I am thy cousin  
Moys,"
- That here In this fyr doth brenne  
For the Sege that I sat Inne,  
As ȝe Alle gonnen there Se ;  
there-fore this peyne is dyht to me ; 396  
and þerfore, Aleyn Cosin, I preye to þ<sup>e</sup>  
that thou wost<sup>1</sup> to God preyen for Me,  
and asks Aleyn to  
pray for him.  
[ 1 ? wolt ]

for I knowe wel that 3owre preyere,  
Of God schal be herd, As lef and dere." 400

[<sup>1</sup> Fr. *Symen*.  
Engl. Symev, p.  
262, l. 771, &c.]

[<sup>2</sup> MS. he he]

When Symen  
hears this, he cries  
out and asks Moys  
if it is really he,  
living and burn-  
ing in the fire.

Whanne that Symen<sup>1</sup> herde this word,  
that faste be Iosephe thanne there stood,  
with a lowd vois he<sup>2</sup> gan to Crye,  
and hym Axede there An hye, 404

Moys answers  
him,

"Art thou Moys that Art here,  
that lyst & brenst here In this fere?"  
"that I am, fadyr, Sekerly;  
and 3it wers hadde comen to my body 408

Ne hadde the holy preiere ne be  
Of an holy Ermyt ful Sekerle;  
and thus, fadyr Symen, with-Owten les,  
To peyne hadde I gon Endles. 412

and advises him  
and Chanaan to  
be better than  
they were before,

thus to 3ow And to Chanaan now I seye,  
hens forward þ<sup>e</sup> bettere to ben In feye;  
For wete 3e wel, that be Synne  
and 3e greven Owre lord there-Inne, 416  
In Grettepe peyne scholen 3e dwelle  
thanne I here fele In flesch Oper felle."

"Sone Moys, quod Symen tho,

In what Manere now may I do, 420  
from peyne me to kepen In al degre?"

"Fadyr Symen, I schal tellen the:  
with 3ow han 3e A bodyly leche,  
that Alle goodness he will 3ow teche; 424

and to be cleansed  
from sin by the  
Bishop, and to  
follow his teach-  
ing.

with 3ow han 3e that holy Bischope  
that may 3ow Clensen from tayl to tope;  
And 3e wele werken After his lore,  
Of peyne ne sorwe felen 3e neuere More." 428

In this Manere Whiles they gonne talke,

Joseph and Aleyn  
go and pray for  
Moys, that his  
suffering may be  
lessend.

Iosephe and Aleyn forth gonnen walke,  
and setten hem down vppon here kne,  
and preiden to god In Maieste 432

'For Moys that was In peyne and wo,  
Forto Aslaken somme Of tho;

And that he wolde, for his gret pite,  
his peyne Aleggen, And it wolde be.' 436

and whiles they maden here preiere,  
they syen from hevene how it Cam þere  
In semblaunce Of Ryht A gret Reyn,  
and Into the fer it discended ful pleyn ;  
and a gret partye there-Offen it qweynte,  
and halfendel the flawme fully Asteynthe.

440 Then comes a  
great rain down  
into the fire,

and puts half of  
it out.

And whanne that this thus was I-do,  
A ful lowd voys Sette vp Moys tho  
that Alle the Compeneye it Myhte it here,  
And thus there seide In his Manere,

444 Moys calls out,

"Ha ! Iosephe, Resten Mown 3e

Of 3oure preyeris now sekerle, 448

for 3e han don Me A gret leigaunce  
Of my peynes with-Owten dowaunce.

God 3ow qwyte, there I ne may !

My peynes han 3e gretly lissid this day ;

452 and tells them  
that his pain is  
greatly eased  
through Joseph's  
prayer.

For now, me thinketh, gon Is my peyne  
thorwh 3oure goode preyeris In Certayne."

thanze there-Offen Iosephe Glad was tho  
that his peynes weren Aslaked so.

456

Thanze spak Symen to his sone ther,  
"Sone Moys, how seist thou Of this fer ?  
schal it with the longe Endure ?"

Symen asks how  
long the fire shall  
last.

"Not so longe, Fadir, I the Ensure,  
as I am worthy hit forto haue ;

460 Moys says, not so  
long as he  
deserves,

For I troste to god he wil me save,

For mere his pite and his Mercy,

Evere lasting scholde it ben trewly ;

464

but Of his Mercy And Of his pyte

3it Operwise hath he Ordeyned for me,

and this Sorwe An Ende to brynge

thorwh an holy knyhtes Comenge,

468 for a holy knight  
is to come,  
callid Galahad,

hos Name schal be Clepid Galaas,

here me schal visiten In this plas,

who shall end the  
adventures of the  
Graal and Great  
Britain,  
and release him  
from his pain.

and the Aventures Of þ<sup>e</sup> seint Graal,  
To An Ende bringen he schal ;  
and Alle the Aventures Of grete breteyne,  
In him schal ben Ended In Certeyne.  
and thanne slaken schal my dolour  
That I am Inne here In this Owr."

472

476

Then Moys tells  
Joseph to go  
and preach the  
Crucified in the  
country,

thanne thus to Iosephe there spak he,  
"A, goode holy Iosephe, for Charite  
Abydeth 3e non lengere In this place,  
but Abowtes this Contre faste 3e pace,  
and precheth the name Of the Crucyfyte,  
for it is ful gret Nede trewelye ;  
For Al Abowtes In this Contre  
but fals Mescreauntes þere ne be.  
Now go 3e forth this ilke tyde,  
and In this place moste I Abyde  
Tyl that be that holy Mannes bownte  
Al this fyr Onlich Asteynt here be."

480

484

488

which needs it  
sorely.

Joseph's company  
leave Moys in his  
fire, and go on all  
that day and  
night,

Thanne parted Iosephe thens Anon,  
and his Compene with him gonne gon ;  
and Moys there beleft stille,  
and they forth wente be goddis wille  
Al that day and Al that Nyht.  
and On the Morwen, whiles it was lyht,  
Owt Of þ<sup>e</sup> forest gonnen they gon,  
and into scotlond Entred Anon ;  
and 3it thowh scotlond that it were,

492

496

and get to Scot-  
land,

calld so from  
king Elcose.

[<sup>1</sup> Fr. *escos*]

It nas so Cald but for On Manere,  
but for the kyng Elcose<sup>1</sup> yclepyd he Was,  
Whedir that they Entrede, and Into whiche plas ;  
and thike Nyht Alle I-herberwed they were  
In A ful gret pleyn forsothe there.

504

They are fed with  
all possible  
delicacies,

and whanne to soper that they weren set,  
with Alle delicasyes they weren Replet ;  
Of what Manere thing that herte wolde Crave,  
Anon Rediliche they it there haue ;

- So that it is *Merveil* forto knowe  
how þat Alle fulfild weren they vppon A rowe, 508  
Except Chanaan & Symen,  
hem lakkede *grace* Amonges Oper Men,  
So that thorwh þ<sup>e</sup> holy vessel  
except Chanaan  
and Symen,  
who have no  
grace in them,
- Repleinsched weren they neuere A del, 512  
that so In deseise was here Abydyng  
and have nothing  
to eat for two  
days and nights.  
two dayes And two Nyht with-Owten lesynge.
- And whanne they Sien that they ne were  
Not worthy here felischepe to Entren there, 516  
So with-Inne hem self gonnen they Seye  
with vegerous herte and gret Envye,  
and spoken Of here mysaventure,  
They discuss it  
between them-  
selves,
- "It Cometh not be vs, I the Enswre, 520  
but for Oure fadris Gilte to-fore,  
That semede Cristene, & weren not thore ;  
and say the fault  
is not in them,  
but in their  
fathers, who  
seemd Christians  
and were not.  
there-fore for vs that Olde now be,  
Falleth the veniaunce ful Sekerle." 524
- "In feith Anon, quod Symen thanne,  
Peers that halt him so holy A manne  
Evere to God In Semblauce,  
Symen says that  
though Peers and  
Joseph seem so  
good,  
3it haue I lengere with-Owten variaunce— 528  
thowh that he my ny Cosin be,  
and Ioseph is Also sekerle,  
3it hath he nowhere travailled so ferre  
As I haue don In Alle Manere ; 532  
Neper neuere for god so moche dide he  
As that I have don now sekerle ;  
and so trowe I that Al his Synne  
vppon me is beleft, bope more & Mynne ; 36  
So that trostily I beleve forsothe  
that God for my gilte nys not wrothe."  
" Now Certes, quod Chanaan tho,  
Chanaan says  
that he is punisht  
for his brothers'  
sins.  
with my bretheryn it fareth Ryht so ; 540  
for here synne that thei diden here,  
Oure bischope myht not sewen In non Manere,

So weren they gilty, and to blame,  
 So vppon me falleth the schame ; 544  
 there-fore that 3e wolden Conseillen me  
 what I schal don In Ony degre."

Symen declares  
 that he will take  
 vengeance on  
 Peers,

" Certes, quod Symen, wile 3e now se,  
 vppon my Cosin peers avenged schal I be 548  
 Er to-Morwe that it be pryme,  
 that it schal be thowhte On A ful long tyme ;  
 bothe here and Ellis where  
 It schal be thowhte On In Many Manere." 552

and Chanaan says  
 he will on his  
 brothers,

" And I forsothe, quod Chanaan tho,  
 with my bretheren the same schal I do ;  
 For tyl that I have so I-wrowht,  
 Of þ<sup>e</sup> Seint Graal Gete I nowht, 556  
 nether non Maner Of Sustenaunce  
 tyl on hem þat I haue wrowht veniaunce."

Thus to-Gederis wrowhten they two,  
 whiche tornede hem After to mochel wo ; 560  
 For In Wanhope weren they falle,  
 and Exempt from graces Alle  
 Othirwise thanne they weren wont :  
 thus it fyl hem In Every point ; 564

for both he and  
 Symen are desper-  
 ate ; and therefore  
 they commit a  
 crime that all the  
 world hears of.

for they gonnen werken so gret wreche  
 that Alle the world þere-Offen hadde speche,  
 and schal Into domesday,  
 Of here Felonyes Men scholen say. 568

At Even Whanne logged Alle they were  
 In A gret Medwe besides there,  
 Chanaam, In whom the devel Entred was,  
 Of his felonye Remembred In that plas ; 572  
 he took his swerd bothe scharpe & kene,  
 and be þ<sup>e</sup> Mone lyht þat schon so schene  
 he Aspide where his bretheren lay,  
 Alle xij, Sekerly and In fay. 576

Chanaan goes by  
 the moonlight to  
 his twelve  
 brothers,

finds them asleep,

and whanne that he sawh hem liggen so,  
 previliche to hem thanne gan he go,

- and drowh Owt his swerd thus son,  
 and his Owne brothir he slowh Anon, 580  
 that so from On to Anothir  
 he slowh Alle .xij. In þat fothir.  
 and whanne he say that ded they were  
 alle xij, he lefte hem lyggeng there, 584  
 And wente forth thanne In his weye,  
 Symen to seken Certeinlye ;  
 and whanne he hadde him I-fownde,  
 Of his dede he tolde him that stownde. 588  
 "Now hauen 3e wrowht, quod symen tho,  
 lik As I Myself wyle now do ;  
 For Of Peers so schal I venged be  
 that is My Cosin ful Sikerle. 592  
 Abyde me now here, quod Symen tho,  
 Tyl thal A3en I come the to."  
 "thou schalt me fynde, quod Chanaam thanne,  
 vndir this Figge tre for Ony Manne." 596  
 thanne wente Symen forth his way  
 Into þ<sup>e</sup> place þere Ioseph lay ;  
 For ful wel Supposede he  
 that faste be him peers scholde be : 600  
 and in his hond he bar A knyf  
 þerwith to Reven peers his lyf,  
 the wheche Envemyned was In that plas :  
 the blad A foote long it was, 604  
 so that knyf was forto dowte  
 For two skelis Al Abowte,  
 the ton was for the Envemynenge,  
 þ<sup>e</sup> toþer for scharpnesse with-Owten levenge. 608  
 Whanne Symen was Comen þere peers lay,  
 and verrayly In þat Compene him say,  
 Anon he lefte there vpe his knyf  
 him to han Slayn with-Owten stryf ; 612  
 but At that tyme hadde he non powere,  
 what for drede and what for fere ;  
 but in his fright

kills them one  
after another,

and leaves them  
lying.

Then he meets  
Symen, and tells  
him what he has  
done.

Symen goes to  
kill Peers, with a  
poisoned knife,

a foot long in the  
blade.

When Symen  
sees Peers lying,

he lifts his knife  
to kill him,

but Into the Brest there he him smot  
 that ful sore In his body there bot. 616  
 For it ne was not Goddis wille  
 that so falsly he scholde him spille ;  
 strikes him through the shoulder.  
 So that thorw the scholdere it Cam thore  
 A large handful and wel More. 620  
 and whanne pers felte Al this  
 that so was hvrt with-Owten Mys,  
 Anon ful lowde he gan to Crye  
 "Ha ! help, God, for now I deye." 624  
 and arouses the people,  
 thanne wook the peple Ryht Anon,  
 And to Peers pere gonne they gon,  
 And Axeden him ho hadde so I-do,  
 And he seide "Symen," and no Mo. 628  
 who take Symen and bring him to Joseph.  
 So symen tooken they In that stede,  
 and to-foren Iosephe gonnen him lede,  
 and Axeden Iosephe what they scholden do  
 that In this Manere Peers dyde Slo. 632  
 And whiles Of this that they gonne speke,  
 A ful gret Compenye Cam there Reke,  
 that þe xij bretheryn hadden I-fownde,  
 The Whiche Weren slayn In that StoWnde ; 636  
 and there is great lamentation.  
 and so gret deol they maden Certeinle  
 as thowh Al the world to-forn hem ded hadde be.  
 And whanne that Bron Sawh this Syht,  
 To Iosephe he wente Anon Ryht 640  
 Ful sore wepenge, and Makynge Mone,  
 "Sire, he seide, Cometh with me Anone,  
 and 3e scholen sen the Rewfullest syht  
 that Evere 3e syen, I schal 3ow plyht, 644  
 Bron tells Joseph that Chanaan's brothers are all slain.  
 Of the xij bretheren Of Chanaan  
 that here lyn Slayn, Every Man ;  
 and I ne wot ho hath it I-do,  
 where-fore, Sire, myn herte is wo." 648  
 Whanne Iosephe thus him speke herde,  
 As A woful man thanne he ferde,



and thedirward wente he ful sone  
to sen what thing þat pere was done.  
whanne Into þat place he was Comen there  
As Alle these xij bretheren ded they were,  
thanne thus gan he to seyn,

“Ha! thou enemy, Of falsnesse ful pleyn,  
why hast þou thus here now wrowht  
with goddis peple that Gylted the nowht?  
A, Mercy, lord, ful Evel haue I do to the  
Of thiike peple that thou be-took me,  
that thus falsly here ben ded!

A, goode lord, Mercy now In this steed!”

thanne comanded he Symen Anon pere  
to-forne him Comen In Ony Manere:

“Symen, quod Iosephe, ho hath this do?”

thanne Anon Answerid symen tho,

“Chanaam, here brothir, hath hem sleyn,  
I sey now, sire Iosephe, In Certayn.”

“Where is he, quod Iosep thanne,  
that Ilke false Cursede Manne?”

“Sire, he seide, vndir þone figge tre  
pere wolde, he seide, Abyden Me.”

thanne Comaunded Iosephe Anon  
that thedir his Meyne scholde gon.

Anon forth wenten they verament  
to fulfillen his Comandement,

and Comen to the figge tre;

þer fownden they Chanaam Sekerle,

and, whethir he wolde Owther non,

To-forne Iosephe they dyden him gon.

and whanne Iosephe gan him beholde,  
he wepte and Syghede Many folde,

“Ha! Chanaam, why hast þou thus falsly do,

Thy xij bretheren thus forto slo,

that to the world weren goode Men

and worthy knyhtes Everychon?”

652

Joseph goes to  
see the bodies,

656

660

and grieves that  
he had not taken  
better care of the  
people entrusted  
to him.

664

Then he asks  
Symen who  
has done it;

668

and Symen  
betrays Chanaan,

672

and tells where  
he is.

676

Joseph sends to  
fetch Chanaan,

680

684

and asks him  
why he murdered  
his brothers?

	“ and ȝif I haue thus hem Slayn, Me Repenteth not In Certeyn.”	688
Chanaan says he does not repent having murderd them,	“ What was thy <sup>1</sup> Cause thou dydest so ? ”	[ <sup>1</sup> ? the]
	“ Sire, I schal telle the Er that I go. this was pleinliche the Cause why :	
	for Often haue I sein Openly	692
for they were favoured above him,	More goodnesse God hath for hem wrouht thanne for me which that he bowht ; for Every day Repleinsched they were, Of the holy gost Alle in fere,	696
and fed, when he was dying of hunger.	and I for hunger nygh ded was, For Of þ <sup>e</sup> seint Graal haue I non gras.”	
Joseph asks how he dared do so,	“ A, quod Iosephe, thou wikkede Manne, Why dorstest thou don so thanne	700
	sethen God hem lovede bettere than the ; how dorstest þou so don In Ony degre ? For it was the worste deede that Euere Man dyde In Ony stede.	704
and prays for a sign	Wherfore I preye to Owre Saviour That som tokenenge he wyl sende þis Owr	
from heaven against Chanaan.	On the forto doon worldly veniaunce For thyn fowl dede, And thin Mischaunce.”	708
A voice from heaven bids vengeance be executed for these men.	Thus sone A voys there Cam Anon that they it vndirstoden Everychon, “ do ȝe be hem hard Iuggement As ȝe mown Acorden be ȝoure Entent.	712
	For the Iuggement Of the high devyne wyle that hard Iuggement to hem propyne.” And whanne that they this worde herde, As in gret Ioye Alle they Ferde,	716
	In that Oure lord to hem gan sende how they scholde werken to the Ende, and that they hadden deservyd to ben ded thorwhe here fals werkyng In that Sted.	720
When the sun rises,	Anon whanne the day I-sprongen was, and the Sonne schon In Every plas,	

- thanne seide Iosephs to his Compenye,  
 "Taketh 3e these tweyne men hastelye, 724  
 and loketh that 3e don hem to Iuggement  
 For here desert And here Entent.  
 For certein me Semeth In My wyt  
 that they han wel deservit It." 728  
 thanne Seiden they to Iosephe Agein,  
 "Sire, moche bettere Conne 3e In Certein  
 hym forto demen, thanne Connen we,  
 what Iuggement they scholden haue In Al degre." 732  
 thanne quod Iosephe to hem thanne :  
 "I ne wil not Medlen Of these Menne ;  
 but 3e that worthy knyhtes hauen been,  
 and Many Aventures hauen 3e seen, 736  
 and now goddis knyhtes been 3e Alle,  
 demeth 3e what of hem schal be-falle ;  
 and that After the worldis Iuggement  
 that 3e demen hem bothe After 3oure Entent." 740  
 And whanne they herden Iosephs<sup>1</sup> thus sein,  
 thanne to Cownseyl wenten they ful pleyn,  
 and Eche Of Other Gan to Enqweren,  
 what best were to don Of theke Men there, 744  
 and what Iuggementes it Myhte be.  
 to putten hem to dethe, thus Spoken hee ;  
 and whanne they weren Alle At On Acord,  
 They tolden it to Iosephs<sup>1</sup> Every word. 748  
 thanne seide Iosephe to hem ful sone,  
 "Goth, doth thanne that 3e han to done ;  
 for I sey to 3ow, that As be Me  
 Nothing there-Offen distorbled schal be." 752  
 thanne tooken they these Men Anon,  
 and ladden hem forth to-form hem Echon,  
 and bow[n]den here hondes hem behynde  
 As for men That fals weren and vnkynde, 756  
 and Comaunded that two pyttes Anon to Make

Joseph bids his  
people judge  
Chanaan and  
Symen.

His followers  
think he should  
sentence them ;

but he puts the  
matter into their  
hands, to do as  
they think right.

Then they con-  
sult together,

and tell Joseph  
their decision.

He confirms their  
judgment,

<sup>1</sup> MS. Ioseps, with contraction mark over p.

- and they take the two men and bury them up to the chin in two pits. For theke tweyne vntrewe mennes sake.  
and Anon they weren I-put there-Inne  
both vp stondyng Evene to the Chynne. 760  
and thanne behelden Alle they Anon
- Two flaming men come flying from Gales, To-ward the Rem of Gales Echon,  
and they Syen Come Fleyng In the Eyr,  
and faste towardis hem they gonne Repeyr, 764  
and lyk As tweyne briddes they Comen fleynge,  
Tweyne men to-gederis Embraced, brennenge  
as thowh it were In flawmes Of fyr so Red,  
Swiftly they Comen In to that sted ; 768  
as it hadde ben A wyndes blast  
These two Men thider Comen In hast.
- take up Symen, and fly off with him. And token Symev<sup>1</sup> Openly In here syht,  
And with hym forth token they here flyht ; 772  
[leaf 76] In to the same Contre that they Comen fro  
faste with hym gonnen they go ;
- But where they take him to, no one knows, but In to what place, telleth this storye,  
No man Can seyn ne tellen Certainlye ; 776
- and my Master Sire Robert de Borron says nothing about it, Nethir my Maister Sire Roberd de borron  
Of theke poynt ne telleth nethir skele ne resoun,  
Ne Entermeteth him not In non degre  
whider they him bare Certainle. 780  
but whanne that Cometh bothe tyme & spas,
- but it shall be explaind farther on. More scholen 3e heren Of this Cas  
Openly declared to 3oure Ere,  
So that 3e scholen it vndirstonden more Clere. 784  
Now leveth Of Symen this Storye,  
And to Chanaam storye doth he hye.

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## CHAPTER LI.

### OF THE FATE OF CHANAAN, AND OF PIERS'S WOUND.

Chanaan, having been firmly burid in his pit up to the shoulders, with his hands tied behind him, begins to

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<sup>1</sup> Before, Symen, p. 215, l. 52, and Symen, p. 255, l. 509, &c.

repent (p. 263-4), and prays to Christ to pardon him, and to Joseph to pray for him (p. 264-5). He then begs the people to unbind his hands that he may raise them in prayer to God (p. 265), and to bury him near his brethren if he dies before Joseph leaves the country, because then passers-by will pray for his soul (p. 266). His friends take pity on him, and unbind his hands (p. 266), and make tombs for his twelve brethren, and one for him when he dies (p. 266-7). Joseph says a sword must be set on all the tombs (p. 267); and comforts Piers (p. 268), whose wound his friends had made worse with herbs (p. 268). Next morning a sword is seen set on each tomb by no earthly hand (p. 269), and upon Chanaan's tomb a fire (p. 269). Joseph predicts that Lancelot shall extinguish the fire (p. 269-70), and that Galahad shall free Symen, Chanaan, and Moys (p. 270). Pharans stays behind (p. 270), and builds a chapel in Balaan's country, where he can pray for Chanaan (p. 271), and Piers is left with him; the rest start off (p. 271). Piers grows worse, to Pharans's great distress (p. 271-2). As Piers's wound gets worse and worse, he begs Pharans to take him to the nearest sea; which Pharans does, on assback (p. 272), and puts him on board of a ship that they find there (p. 273). Piers begs Pharans to go back and leave him alone (p. 273-4); they commend one another to God, and Piers sails off (p. 274).

Now hauen þe herd how that this Storye

Of Symen hath declared ful Openlye,

how forth Into the Eyr that he was bore

In Alle here Syhtes that there wore,

4

where-Offen Abasched they weren Echon,

that word Amonges hem was þere Non;

and after hym they lokede wel faste,

but with-Inne A schort while he was paste

8

ful Clene Owt Of Alle here Syht,

So that Of hym Sawh Neuere A wyht.

Symen disappears  
from sight.

And whanne Owt Of here Syhte that he was Gon,

Thanne to Chanaams pyt Comen they Anon,

12

and him thus sone putten there-Inne,

and him bedelven, and wolde not blynne,

and þerto his handis be-hinden him I-bownde

In þe pyt vp stonding At that stownde;

16

and the Erthe they beten Abowtes hym faste.

As thowgh that Ewere it scholde han laste,

They bury  
Chanaan, with his  
hands bound  
behind him,

up to his  
shoulders in the  
earth.

that so to the scholdres I-Closed was he,  
and faste bedolven ful sekerle.

20

He begins to  
repent,  
and to lament his  
evil deed.

Whanne Chanaam thus Arayed was,  
he wiste wel to deyen In that plas.  
Of him selven he hadde ful gret pyte  
In swich A maner that deyen scholde he,  
and be-gan to wepen ful sore  
for his mysdede he hadde don thore.

24

When he sees  
Joseph, he  
confesses his sins

and whanne that Ioseps to-forn him gan gon,  
To-wardes him his face he tornede Anon,  
And thus to Ioseps he gan to Say,  
Ful sore weping that Ilke day,  
"holy fadyr Iosephe,<sup>1</sup> herkene thou Me,  
Of thing that I schal tellen the.

28

32

against God and  
man;  
and, as no sinner  
repents in vain,

holy fadir ! Synned I haue wel sore,  
and gret penance to suffren there-fore ;  
For I haue fowle Mistaken Me

36

he prays Christ  
to remember him,

bothe Azenst my god and Azens the ;  
but 3it so gret was neuere Synnere  
that In this world was boren here,  
but 3if that Mercy he scholde haue  
Of his God, and he wolde it crave  
with stedfast herte, and his synnes sory,  
thanne God On hym wile hauen Mercy ;  
and perfore I beseche to god my Savyour  
that is Medicyne to Alle dolour,

40

44

and to save him  
as a father saves  
his son.

that he wolde, for his Rihtwos pyte  
and for his large Mercy, to rewen On Me,—  
as that bothe pyte and Ek Mercye  
In him ben herberwed ful Ioynntlye,—  
that he ne wolde for myn hygh falsnesse  
My synnes to Repotten In this distresse :  
but as lyhtly as A fadyr Eche Owr  
wyle Rennen his sone forto Socowr,  
So preye I to that worthy Lord now here  
of Mercy and grace In Alle Manere,

48

52

<sup>1</sup> MS. Iosep, with contraction mark over p.

and that he wolde not lesen Me,  
 Ne forsaken Myn Sowle for his pite 56 He prays for  
 which that he bowhte with his precious blood mercy on his soul,  
 thorw his hard deth vppon the Rood ; which Christ  
 and As Of Mercy and pite he Is the Rote, bought with his  
 So to myn Synful Soule he do bote. 60 hard death on the  
 and thou fadir Iosephe, As I wel knowe cross.  
 as for An holy Fadyr In Every throwe,  
 that thou wost so now preyen for me,  
 so þat thorwgh thy preiere the bettere myhte be, 64  
 that zif Euere Of synnere be hadde Mercye,  
 On me mercy to haue, to him now I Crye ;  
 and thou for me, Iosephe, now preye Also, 68 He asks Joseph  
 so þat I be not dampned for Ewere Mo ! to pray that his  
 and what payne Oper purgatorye that Euere it be soul may not be  
 that to me he wil Ordeyne for Myn disloyalte, lost,  
 I wele it Resceyven ful patiently,  
 and Only trosten In his gret Mercy, 72  
 So that at the day Of Iuggement  
 that I be nethir dampned ne schent,  
 but Meknesse to Me to schewen that day,  
 and deliueren Me from that spitous fray, 76 but deliverd at  
 and not with the dampned forto dwelle, the last day.  
 whiche Euere lastyngly Schole ben In helle."  
 and whanne Alle this he hadde I-spoke,  
 thanne vppon the peple he gan to loke, 80  
 and hem ful faste be-gan to preye  
 with Sorweful herte and weping Eye,  
 and preide hem "In worschepe Of his Creatour  
 his handes to Onbynden In that Our, 84 Then weeping,  
 that vpwardis to God he myhte hem holde, he prays them to  
 And Of Mercy him preyen Manifolde unbind his hands  
 whiles that I haue here bothe lyf and space that he may raise  
 To besechen god of his specyal grace ; 88 them in prayer,  
 and for the love of Iesus, zif so be-falle  
 that I here deye to-forn ȝow Alle

Er that 3e passen from this Contre,  
 thanne that 3e wolden beryen Me 92  
 Amyddis my bretheren Everichon  
 that I so falsely to hem haue don.

and also to bury  
 him with his  
 brothers when he  
 dies,

“And welen 3e now knowen the Cause why  
 that I 3ow preye here so hertely? 96  
 Is for this Cause, I telle 3ow Echon :

for all who pass  
 their graves will  
 pray for them and  
 for his soul,

For As Many as be this weye don gon,  
 for my bretheren welen they preyen thanne,  
 and for my Sowle Every Manne, 100

that God wolde for3even it Me  
 My worldly Giltes In Eche degre ;  
 and to 3ow Alle I preye now here,  
 As to my bretherin bothe lef and dere, 104

that for me 3e Wolden so preye  
 to that lord that Sit On hye,  
 ‘On Me swich veniance to taken In this place,  
 that at the day Of dom I myhte han grace, 108

that his sins may  
 be at last for-  
 given.

and for3evenesse Of myn Misdede ;’

Now, goode bretheren, for me thus that 3e bede,  
 so that At the day of Iuggemens

It be for3eten In his presens, 112

and that he wolde for3even it to me  
 that I haue wrowht so gret disloyalte.”

Whanne he hadde Mad thus his preyere,  
 Alle his bretheryn that there were, 116

They pity  
 Chanaan,

Of hym hadden ful gret pyte

For that so sore thanne wepte he,

and fulfilden Anon his Byddynges,

and unbind his  
 hands,  
 and after his  
 death, bury him  
 with his brothers.

and vnbownden his handis aftir his Askynges ; 120

& there Amyddis his bretherin twelve

they him begroven As he desired him-selve ;

And On Eche brothir Aftyr his kynde

Of the beste ston that they Cowde fynde, 124

and Of Marbil they weren Echon

Also ferforth As thei mihten it don ;



- and vppon Chanaam, whanne he was ded,  
they leyden An nothir In that sted, 128  
and vppon Eche A ston was wreten the Name  
Of the twelve bretheren there Alle In same ;  
& vppon Chanaam they wreten A scripture  
Ryht In this Manere, I 3ow Enswre, 132  
“here lyth Chanaam Of Ierusalem In Certain  
that his twelve bretherin falsly hath Slayn ;”  
and Alle In that Cyte weren they bore,  
As 3e han me herd Rehersen before. 136  
And whanne they hadden thus I-do,  
thanne of Iosephes<sup>1</sup> Axeden they tho,  
3if he wolde Owht remeven that Ilke day.  
thanne Anon Iosephes to hem Seyde, “Nay, 140  
but here scholen we dwellen Echon  
Tyl that this day be Al Agon,  
For A gret thing that Nedful Is,  
that behoueth to be don with-Owten Mys. 144  
“Ful wel 3e knowen, as 3e mown sen,  
that Alle these, worthy knyhtes han ben ;  
there-fore wile I that Ech Of hem haue  
A signe here I-Mad vppon his grave, 148  
In signefiaunce that knyhtes they were,  
& this schal be don whiles we ben here.”  
thanne Axeden they what syne it scholdo be,  
“On Eche tombe A swerd, he seide, Sekerle, 152  
In signefiaunce Of hem that lyn there,  
that In here dayes so worthy knyhtes were ;  
For Man schal non passen be this way  
that theke swerd is scholen taken Away.” 156  
thanne thus fulfild they his Comaundement  
that he hem had there present.  
That Nyht lyen they Alle In Certayn  
there As the twelve bretheren weren slayn ; 160  
and there Amonges hem In that stownde  
they gonnen to serchen peerses<sup>2</sup> wounde ;

They put marble  
tombs over  
Chanaan and his  
brothers,

saying who they  
all were.

[1 Fr. *iosephe*, to  
end of chapter.]  
Joseph desires to  
remain there that  
day,

for there is still  
something to be  
done.

He bids them put  
each knight's  
sword on his  
tomb, and no man  
shall be able to  
remove them.

They examine  
Piers's wound,  
[2 Fr. *pierron*]

and whanne they hadden wel loked there-One,  
 They seiden that helyd he scholde ben sone ; 164  
 and put herbe to it, So þat to the wounde they putten As they stood  
 swich thing As hem thowhte scholde be good ;  
 but there-Offen thanne deceyved they were,  
 For but lital kepe token they there 168  
 how that the wounde Envemyned was,  
 they Cowde it not Aspyen In that plas,  
 so that for th'envemyneng Of that wounde  
 they putten Non Medicyn that stoWnde ; 172  
 but they do more harm than good. so that thei deden hym More harm than good  
 In that plyht tho As it there stood :  
 For Anon as they hadden Anoynt him so  
 with thing that Contrarye was therto, 176  
 thus sone his flesch be-gan to brenne,  
 So that mochel peyne suffrede he thenne ;  
 and thanne more Angwisch hadde he thore  
 thanne Evere he suffrede Ony tyme before, 180  
 so that he wende Siker to han ben ded  
 For peyne that he suffrede In that sted.  
 thanne to Iosephes Anon spak he,  
 He complains to Joseph of his pain. "leve Sire, how may this now be ? 184  
 these herbes don me but distresse,  
 I<sup>1</sup> sey 3ow, Sire, In Sekernesse ;  
 for I am Sykkere thanne I was before,  
 and Ek my wounde manyfold more sore." 188  
 thanne Answerid Iosephes that was so hende,  
 Joseph comforts him, and seide, "Piers, my swete frende ;  
 I preie 3ow, dismaye 3ow non thing,  
 For Oure lord 3ow schal sende good Counseillyng, 192  
 and promises that he shall get better. and of 3oure Syknesse Al hol to be,  
 I Sey 3ow, brother, ful sekerle."

Thus In this Maner Iosephes<sup>2</sup> there  
 Coumforted piers In his Manere ; 196

<sup>1</sup> The MS. has *In*.

<sup>2</sup> This, and the same word in this Chapter, are in the MS. Ioseps, with a heavy stroke over the *p*s.

- and, for dismayed he scholde not be,  
 Iosephes And Alle his Compeyne  
 that day and that Nyht Abyden stille  
 In Coumfortyng of Pers,—this was his wille,— 200  
 and Ek Also for that very they were  
 For makeng Of theke tombes there ;  
 So that Nyht token they here Reste  
 as Iosephes and his Compennie likede beste. 204
- vppon the morwen whanne they gonne Rise, In the morning  
 they wondrede Sore In here gyse ;  
 whanne the tombes they gonne beholde,  
 In here hertes the merveilled many folde. 208  
 For On Eche A tombe they gonne to se  
 A swerd, And downward the poynt sekerle,  
 which neuere Erthly hand there sette :  
 this was gret Merveil to here witte ; 212  
 and vppon Chanaams tombe they sye  
 Gret fyr brenneng ful trewelye,  
 as drye busches they hadden I-be,  
 So lyht I-bronde tho ful Sekerle. 216
- Whanne they beheld this Aventure,  
 they Axeden of Iosephes which hadde Cure  
 ‘ whethir this fyr scholde lasten longe,  
 Oper Endelesly there stille to A-fonge.’ 220
- “ I schal 3ou seyn, quod Iosephes thanne,  
 to Assoille 3owre qwestiown lik As I kanne.  
 this Fyr Algates ne schal not brenne,  
 but Cesen it schal, but 3e neten whenne, 224  
 For it ne May not ben now Anon  
 Tyl that A knyht here gynne to gon,  
 the wheche A synnere & luxorious schal be,  
 but 3it schal he ben Of gret bownte, 228  
 passyng Al his Compenye,  
 As that I sey 3ow Certeynlye ;  
 and here that knyht In his Comenge  
 Schal Asteynte this fyr with-Owten lesinge ; 232

The company  
stay another day  
and night there.

they find swords  
put on all the  
tombs, points  
downwards,

and on the tomb  
of Chanaan a great  
fire burning.

They ask Joseph  
if the fire shall  
burn for ever ?

He says it shall  
be put out by a  
knight,

- and not Only be his Owne grace,  
 but for that God wile schewen In eche place  
 To A Man worschepe Of Cheualrye,  
 thus Crist here wile don Sekerlye, 236
- call'd Lancelot, hos Name schal be Clepid Lawncelot,  
 I it 3ow telle, for 3e ne wot ;  
 and Of hym there schal sprynge  
 The beste knyht That Evere Was levyng, 240  
 to whom Oure lord schal schewen his Myht  
 More thanne to Ony Othir Erthly knyht ;  
 For thorwh his Religious lyvenge  
 hym schal befall'e ful Many A thenge ; 244
- who shall end the adventures of Great Britain. For Alle the Aventures Of grete bretaynge  
 In that knyht Schal behappen In Certayngne  
 Passing Ony Othyr knyht,—  
 sweche Aventures to hym ben dyht,— 248
- His name shall be Galahad, Hos Name, I telle 3ow, Galath schal be  
 In baptesme I-Cleped ful Sykerle.  
 whiche Galath deleveren schal Certayne  
 bothe Syme And Moys Owt Of peyne, 252  
 and Also Chanaam deliuered schal be  
 Owt Of his peyne, As I telle the ;  
 And Alle these thinges scholen befall'e
- in the time of Arthur the King. In kynges tyme pat Arthour men scholen Calle." 256  
 Thus tolde Iosephes to his Compemye  
 Of Many diuers Merveilles that scholde be,  
 lyk as Crist to hym discouered hadde  
 As In that Contre his Feleschepe he ladde. 260  
 this same day whanne he hadde thus seid,
- Piers is still sick. his disciple Pers ful sik him leyd ;  
 and Also Anothir Abod there stille  
 Fulliche be his Owne good wille, 264  
 whiche Pharans hyhte, and A preest was,  
 ful stille Abod he In that plas,
- wishes to stay with him, and there Alle dayes Of his lyve wolde he dwelle,  
 For Owht that Ony man Cowde to hym spelle, 268

where that A Chapel he gan to Arere, and build a chapel,  
 Euery day his Masse to syngen there,  
 to preyen his lord, for his pyte, to pray for  
 On Chanaans Sowle to han Merce. Chanaan's soul.  
 272  
 and thus dyde Pharans be his Owne Entent,  
 For that he sawh Chanaams there present  
 Of Sorewful herte and gret Repentaunce  
 that him behapped swich A myschaunce, 276  
 and be his lyve Repentyng here  
 Of his Misdedis tho Alle In fere.

And thus belefte Pharans there behinde,  
 For that Chanaams Sowle he wolde hauen In Minde ;  
 And Anon A Chapel he gan to Arere,  
 his Masse and preieris to seyn Inne there ;  
 whiche Chapel, On Balaans let pere dyhte, One Balaans helps  
 that In thiike Contre was Man Of Myhte, 284 to build the  
 whiche Balaans Aftyr Conuertyd was chapel,  
 thorwgh Pharans Counseil In that plas, and is conuerted  
 and Resceiued the Cristene lay, to the Christian  
 and pere-Inne lyvede ful Many a day. 288 faith.

so that vppon the Morwe thei token here Iorne,  
 Iosephes, and with him Al his Compeyne,  
 Sauf Only Pharans belefte behynde, Joseph and his  
 and with this Piers that was so kynde 292 company depart,  
 be Encheson that hurt he was, leaving Piers and  
 and ne myhte not Meven Owt Of that plas ; Pharans behind.  
 For he ne mihte not sewen his Compenye,  
 So Syk and sor he was trewelye. 296  
 And thus beleften they bothe In-same,  
 Pharans and Piers with-Owten blame.

This piers, that hurt was so sore, Piers grows daily  
 Everyday gan Apeyren More and More 300 worse, and expects  
 that he wende Sykerly ded to han be, to die.  
 for non Othir Rekewre treuly knew he,  
 that so with-Inne the thre ferste dayes  
 he was apeired In ful Many weyes ; 304

Pharans does not  
know what to do  
for Piers.

So that this Pharans ne knew non boote  
Of his wounde, nethir Cold ne hoote,  
but Every day it wax werse than Oþer :  
Thus thowghte Pharans Of Piers his brother. 308

Piers expects to  
die,

and whanne Piers beheld Al this,  
that Of his peynes he myhte hauen non lys,  
thanne gan this Piers to wepen ful sore,  
For pyte that of him self he hadde thore, 312  
and that he Sawgh he schulde dye  
For defawt Of leche-craft Sekerlye.

and asks Pharans  
to take him to the  
sea,

thanne seide Piers to Pharans tho,  
“ I se wel, brothir, it wele non Oþer wyse go, 316  
For it is not his wille that may me save  
that here myn helthe I scholde haue ;  
where-fore I preie 3ow, my brothir dere,

that he may get  
away.

That to the nexte se 3e beren me here, 320  
and whanne to-gederis there that we be,  
thanne Othir Cownseil vs May be se,  
So that I schal not here Abyde,  
but In to Anothir Contre me moste glyde ; 324  
For wel 3e knowen, myn Owne brothir,  
that Everyday I am wers than Othir.

Pharans buys an  
ass,

puts Piers on it,

and takes him as  
well as he can to  
the sea,

Whanne Pharans herde thus his Mone,  
For sorwe In herte he gan to grone, 328  
and seide ‘ to his power In Alle thinge,  
that to the See he scholde hym bringe.’  
so that Pharans purchased him that ilke day,  
and vppon the Morwe, the sothe to say 332  
that he hadde geten hym An Asse,  
whiche that gret Ese to Pyers it wasse,  
and sette me pers vppon his bak,  
whiche was deseised with-Owten lak, 336  
and so him ladde thanne to the See  
Al so Esely As it Mihte tho be.  
and whanne thedir they weren I-gon,  
Man nethir beste sien they non, 340

but Onliche A vessel Rediliche I-dyht,  
 where-offen þ<sup>e</sup> Seyl was vpe Ipyht,  
 and the vessel Al Redy forto go  
 In to what Contre it scholde tho.

where they find a  
 vessel with sails  
 set.

344

and whanne that Piers this vessel say,  
 he thankede God that ylke day,  
 For he thowhte wel In his Entent  
 that God for him thider hadde it sent.

Piers thanks God,

348

thanne seide he to Pharans there,

“Tak me down, my brothir dere,  
 and putte me In to this vessel Anon,

bids Pharans put  
 him into the ship,

352

and Into the See thanne let it Gon,  
 Into what partye Owther Ony Contre,  
 For Aftyr goddis wille it Mot be,

and then let it go  
 out to sea.

356

[Fr. garison]

where that bote I hope to fynden trewlye  
 and keuering<sup>1</sup> of myn grete Maladye.”

Thanne gan Pharans to wepen ful sore,  
 and seide to Piers his brothir thore,

“wilen 3e me thus leven A lone,  
 And be 3oure selven In this vessel forth gone,  
 and vppon hape neuere Comen Ageyn,  
 and p<sup>er</sup>to with-Owten Comp<sup>er</sup>nye? it is In veyn!  
 And therto so syk As 3e be!

Pharans is very  
 unwilling to let  
 Piers go alone,

360

Now Certein, brothir, it Merveilleth me!

364

and therfore, dere brother, I 3ow preye,  
 so let me with 3ow gon In this weye.”

and is very  
 anxious to go  
 with him.

“Putte me In the vessel, quod Piers Anon,

and whanne that 3e han so I-don,  
 thanne schal I tellen 3ow myn Entent  
 of that 3e Axen me here present.”

368

Thanne Anon this Pharans thar,  
 Piers Into that vessel there bar;  
 and whanne that he hadde so I-do,  
 Anon Piers to pharans spak vnto:

Piers gets Pharans  
 to carry him into  
 the ship,

372

“Now, goode dere pharans, and frend,  
 Owt of this vessel that 3e Wend;

and then he bids  
 Pharans go away,

376

- for 3e hauen fulfild myn talent,  
 My wyl and Al myn hole Entent ;  
 and hens Alone now schal I go,
- and return to his chapel,  
 and pray for Piers,  
 that he may recover his health.
- [ Fr. iosephe ]
- He is also to tell :  
 Joseph what has happend  
 if he sees him before Piers does so.
- Piers and Pharan weep bitterly at parting from each other.
- Pharan goes out of the ship,
- which goes forth into the sea,
- for 3e hauen fulfild myn talent,  
 My wyl and Al myn hole Entent ;  
 and hens Alone now schal I go,
- And 3e 3oure Chapel A3en vnto,  
 So that eueriday 3e mown for me preye  
 ‘ that God Into swiche place me Conveye,  
 and that into swiche contre Comen I mote,  
 Of my Maladye to hauen some bote.’
- and 3if 3e my lord Iosephes<sup>1</sup> seen Er I,  
 Comaunde me to hym ful hertyly,  
 and telleth him holiche In Alle degre  
 how that it stont now with Me,  
 and Nedis that I Moste thus do  
 3if that Ony hele me Come vnto ;  
 For Onliche In god I me affye,  
 Myn helthe to fynden ful trewelye.”
- And thus Pharans Owt of the schipe gan gon,  
 Ful sore wepinge thanne there Anon  
 For the grete pite that he hadde  
 Of piers that Into þ<sup>e</sup> schipe he ladde.
- and Ek Piers there wepte Also  
 whanne they departyd þere bothe two ;  
 for piers In dowte was to deye ;  
 so he supposid ful sekerlye.
- thus Ech of Othir took here leve,  
 and betawhte god bothe morwe and Eve ;  
 thus kysten they þere bothe In fere,  
 and Ech oþer Comanded to here preiere,
- For Eche knew oþer thanne ful wel  
 As goode men to God Every del.
- and whanne Pharans Owt tho wente,  
 Piers thanne wepte with good Entente ;  
 and the wynd In the Seil was Anon,  
 and Into the See Made the Schipe gon ;  
 & thus sone with-Inne A stownde,  
 There As Pharans stood On the grounde,

380

384

388

392

396

400

404

408

412



Nethir the vessel ne piers he ne say,  
So fer Into the see he wente that day.

and disappears  
from sight.

and whanne that Pharans Myht Se no more,  
vppon his Asse he wente vp thore,  
and to his Chapel he wente Agayn,  
ful sore weping In certayn

416 Pharan returns to  
his chapel, and  
remains there.

for that Piers so from him was gon,  
& he dwelde þere stille thanne Anon.

420

Now levethe here Pharans storie,  
& forth to Pers it doth hye,  
to tellen of his Aventure

The story goes  
back to Piers.

and of his helthe, I 3ow Ensure.

424

## CHAPTER LII.

OF PIER'S ADVENTURES. HOW HE IS CURED, AND BEATS  
KING ORCAWS, KILLS KING MARAHANS, MARRIES  
CAMILLE, BEGETS HERLAWNT, AND IS BURIED.

Piers's ship carries him to the land of the Pagan king Orcaws (p. 277), whose daughter is playing on the shore; she comes on board, pities him, and wishes her father's Christian prisoner could cure him (p. 277-8). Piers begs her to get him some relief (p. 279), and her damsels propose to take him down by the water, through her garden, and up to her chamber, where the Christian leech can cure him (p. 280-1). They do this, though it makes Piers think he shall die (p. 281). Then they get the Christian prisoner out of prison (p. 281). He has Piers carried into the prael, and sees that his wound is poisonsd (p. 283), but heals him within a month (p. 284). Now, King Marahans of Ireland comes to disport him with King Orcaws, and a traitor butler poisonsd his son (p. 284); this, Marahans thought was Orcaws's doing; so he impeaches Orcaws of treason to King Luce of Great Britain, whereupon their gages are cast before the Parliament at London, and the day of battle fixt (p. 284-5). Orcaws's brother won't fight for him, as he knows that Marahans is stronger than he himself is (p. 285). So, to find out his best baron, Orcaws proclaims that one of Marahans's knights will fight twelve of his (p. 286). The king (Orcaws) gets his steward to arm him secretly, rides to the Bridge (p. 287), and there defeats the twelve knights one after another (p. 288), telling them to go and yield themselves to King Orcaws (p. 289). He then

returns to his Castle, goes to dinner, pretends to be sick (p. 289-90); next day receives the twelve knights, and affects to be surprisid that they can't tell him the name of their conqueror (p. 290). He proclaims far and wide that this conqueror will joust at the Bridge with any knight (p. 290); but intending combatants shrink from the encounter (p. 291). As soon, however, as Piers hears of it, he begs the king's daughter to get him harness and a horse (p. 292), which she does (p. 292), and then he rides to the Bridge, attacks King Orcaws (p. 293), and after a time knocks him over his horse's crupper (p. 294). They then fight on foot (p. 294) till Orcaws is overcome (p. 295); but he will die sooner than yield (p. 296). Piers makes him tell him who he is (p. 296), and, on learning that he is King Orcaws, gives up his own sword to him (p. 296), and begs forgiveness for having attacked him. This Orcaws grants, on condition that Piers fights Marahans, which Piers agrees to do (p. 298). They return secretly to Orcaws's Castle (p. 299), and the king charges his daughter to make Piers better cheer than ever (p. 299). When cured of their wounds, Orcaws and Piers set out for London (p. 300), and find Marahans at the Court of King Lucie, ready to fight (p. 300). Piers throws down his gage (p. 300); they fight; Piers kills Marahans (p. 301), declines to stay with King Lucie (p. 302), and goes home (p. 302). For his service, Orcaws offers him any reward he chooses (p. 303); he chooses that Orcaws should turn Christian; converts him accordingly (p. 303), has him baptizd, his name changd to *Lamet*, and his daughter's to *Camille* (p. 304). The people turn Christians too, and build the city Orkanye, in remembrance of Orcaws (p. 304). Then Orcaws proposes to Piers that he should marry his daughter Camylle (p. 304), which he consents to do, and the marriage is celebrated royally (p. 305). King Lucie comes to see Piers, who converts him and all his people (p. 305). Now, Brut's Story makes no mention of Piers (p. 306), but Sire Robert Borron and the Old Story do (p. 306); and so it is clear that he who drew this out in Romance knew full little of Seynt Graal or the Story of Sank Ryal (p. 306). Piers begets a son Herlawnt, who, after Piers's death, burid him in St. Philip's church, and marrid the daughter of the King of Ireland (p. 306-7), on whom he begat Melyan, and Melyan begat Agristes, and Agristes begat Hedor (p. 307), and Hedor begat four sons, Gawneyns, Granayns, Gwerrebes, and Gaheriet (p. 308). Now, Mordret was supposd to be King Lot's son, but truly King Arthur begat him on his own sister (p. 308, l. 1149-56, and Appendix); though this was before he wedded Gonnore, who was a worthy lady, and of good lore (p. 309).

Now this storye doth forth procede  
whedir that Cryst Piers<sup>1</sup> gan lede :

[<sup>1</sup> Fr. *pierres* all thro']

whanne he was Comen In to the hye see,

As swyftly as Ewere brid gan to fle

It drof the vessel forth, I ȝow plyht,

ful foure dayes and foure Nyht,

that nethir he ne drank ne Ete

but Ryht litel of Ony Mete.

Atte Fyfthe daye, Abowtes pryme,

For werynesse he slepte that tyme,

and for Angwisch that he hadde,

of his lyf ful sore him dradde ;

For so Megre and feble he was

that he myhte not steren in that plas.

so þat it happed be Aventure

At A Castel he Aryved, I ȝow Ensure,

whiche that ful Of paynemis was,

and þ<sup>e</sup> kynges name was Orcaws,

and he was On Of þ<sup>e</sup> beste knyhtes

that In the world levede tho Ryhtes ;

and he hadde ben In Ryht Creaunce,

he ne hadde had non felawe *with-owten* variaunce.

And whanne at the Castel Aryved he was,

thanne Cam walkyng this kynges dowhter Orcaws,

whiche was a damysele ful fair and gent,

and bar þ<sup>e</sup> pris of Bewte verament ;

Of Alle the Maydenis In that Contre

sche was the fairest, As I telle it the.

So As sche Cam disportyng toward þ<sup>e</sup> see,

and hire Maidenis In hire Compeyne,

For Manye sche hadde that *with* hire wente,

hire to disporte Aftyr hire Entente ;

and In here pleyeng As they weren that day

they Sien where þat this vessel lay,

and there so lowde they gonne to synge,

hire felawes and sche In here pleyenge,

that piers Awook there that he lay,

so Astoned he was Of that Afray.

4 Piers's ship sails  
as swiftly as a  
bird for four days  
and nights.

He has very little  
to eat, and

8

on the fifth day  
falls asleep from  
exhaustion and  
weakness.

12

16 He arrives at the  
castle of a king,  
Orcaws,

a good knight, but  
a paynim.

20

24 Orcaws's daugh-  
ter, a fair maiden,

28

comes to the sea,  
playing with her  
companions.

32

She sees the ship,  
and begins to sing  
so loud

36

that Piers awakes.

- and whanne the Maide to this vessel sowhte,  
 he was ful syk, thanne hire thowhte ; 40
- The maiden perceives his wound,  
 and whanne that sche beheld his wounde,  
 Anon to hire felawes sche seide that stownde,  
 "wile 3e now sen the Cause why  
 that this man so sik is trewely ? 44  
 It Nys not wondyr thowh he were ded  
 Of this wounde here In this sted,  
 and that me thenketh were gret pyte,  
 For a ful fair Man hath he be 48  
 whanne that he was In hele Of his body,  
 A ful semly persone, sche seide, trewely ;  
 therefore wolde I that the Cristene Man,  
 which to my Fadris presoun Is tan, 52  
 that is a good leche In alle Manere,  
 To helen this Man I wolde he were here ;  
 For him so Mochel I knowe,  
 that non Erthly man with-Inne þis throwe 56  
 Ne Can so sone don hym boote  
 As thiike Cristene, so wel I wote."
- Piers perceives the damsels,  
 Thanne be this tyme Piers ful wakyng was,  
 and beheld tho damyselis In that plas, 60  
 the whiche so Richely weren Adyht,  
 And hire Compenye In his syht.
- and wonders who they are.  
 thanne Merveilled this piers wondirly sore  
 what Alle thiike ladyes and damyseles wore. 64  
 & whanne this damysel sawh that Awaked he was,  
 Anon sche Axede hym In that plas  
 Of what Contre that he were.
- The lady asks where he comes from.  
 thanne Piers hire Answeride Anon there, 68  
 "Of Ierusalem I am bore,  
 and am I-torned to Cristene lore,  
 and ful Syk and feble I am therto,  
 that I ne may neyther walkyn ne go ; 72  
 wherefore gret nede Of Cownseil I haue,  
 3if Ony Man Cowde me helpe Oþer Saue,
- needing help quickly.

[leaf 78]  
 He says, from  
 Jerusalem ; and  
 that he is very  
 sick and weak,

and but ȝif the Sonnere it be,  
For fawt Of helpe I deye Sykerle."

76

She asks if he is a  
Christian and a  
knight.

thanne Axede him the damysele there  
In what Manere I-Cristened they were,  
"For sothe A Cristene Man I Am, quod he,  
here Al so syk As ȝe me now se."

80

When he says he  
is both,

"be ȝe A knyht," quod this damysele, thanne.  
"ȝe trewly, and therto A Cristene Manne."

"Forsothe, quod this damysele tho,  
thanne hath ȝoure vessel Evele I-go,  
For In this place but paynemys ne be,  
And non Cristene dwellyng In this Contre ;  
and therfore, And they kúewen ȝow here,  
& that A Cristene Man ȝe were,  
Anon they wolden don ȝow to ded  
with-Owten Ony Othir Red.

84

she warns him  
that he has come  
to a Pagan land,  
and is in danger  
of being slain ;

ȝit neuertheles, for that ȝe be  
A man ful syk & In eucl degre,

88

and Also that ȝe ben Alone,  
& weten neuere whider ȝe ben gone,  
Therefore Of ȝow I haue pyte  
that som socour ȝe hadde, ȝif it myhte be,  
ȝif preuileche to Ony man þat I durst tryste,  
So that my fadir not there of wiste."

92

yet because he is  
so ill she pities  
him, and would  
help him, if her  
father knew  
nothing of it.

"damysele, quod Piers Anon thanne,  
Conne þ<sup>e</sup> Ony helpe Oþer Ony Manne  
that me Cowde hele Of my Syknesse,  
and me to helpen Owt Of my dystresse ?"

100

He begs her to  
get his wound  
heald.

"be my Creaunce, quod this Maiden Anon,  
My Fadir hath A Cristene man In presoun,  
that A good man Of his lawe he is,  
and þerto of lechecraft he berith the pris ;  
and wel I wot, and he were here,  
he scholde ȝow Maken bothe hol & fere  
ȝif Euere Ony man it scholde do  
be wyt Oþer Craft, As I beleve so.

104

She tells him of a  
Christian captive  
of her father's

108

who could cure  
him if it were  
possible,

and he might see  
Piers in her  
chamber.

and therefore In my Chambre I wolde 3e were,  
So that non body not were the Nere 112

but Only my damyseles that here been,  
that thyke Cristene man mihte 3ow seen ;  
and, be myn hed, there scholde this Nyht  
Som Oper Counseylle to 3ow ben dyht, 116  
For 3if be Ony weye that it May be,  
that goode Cristene man schal 3ow se."

Piers begs to see  
the Christian  
leech.

"ha damysele, quod Piers Anon Ryht,  
Now, for the love of God Almyht 120

and for 3oure owne Cowrtesye  
that I myhte speken *with* that man In hie,  
And that 3e wolden haven Rowthe on me,  
And that Cristene man that I myhte Se." 124

And whanne sche herd hym preyen so faire,  
thanne to hire damyseles gan sche Repaire ;

Then the Princess  
asks her ladies  
what she shall do  
for him,

And Axede of hem this qwestiown,  
"Of this Cristene Man what schole we don ? 128

For Certes me thinketh it were wel I-do,

as he seems a  
worthy knight.

3if Ony hele that he myhte come to ;  
For a worthy knyht hath he be,  
as me semeth be his degre. 132

and 3if In helthe that he were,  
A semeliere persone nowher Nere."

"Madame, quod hire damyseles On Rewe,  
3if it be *with* 3ow as 3e here schewe, 136

[*Fr. garison*]

Of Rekewr<sup>1</sup> schal he faillen non  
3if 3e Consenten As we schole don ;  
For wel to 3oure Chambre 3e mown hym have,  
And thedyr hym bringe bothe so Wnd and save ; 140

The ladies ad-  
vise to take him  
by water into the  
garden,

and 3if 3e wyl knowen In this stede,  
down be this water we scholen him lede ;  
and so forth Into the Gardyn,  
And thorwgh 3owre prael wel & fyn ; 144

and so up to her  
chamber,

& so to 3oure Chambre we scholen him lede,  
Ful prevyliche thorwgh Al this stede.

- and whanne we han thus I-do,  
 thanne mown 3e hauen the Cristene 3ow to, 148  
 and Owt of preson him to brynge  
 Into 3oure Chambre with-owten lesinge ;  
 So that he may his wounde pere se,  
 that there-Offen hol he myhte be." 152  
 "3e sein ful wel, quod this lady tho,  
 I wele wel that 3e don so."
- thus sone these damyseles gonne to gon  
 Into this vessel thanne Anon, 156  
 and token this Piers full softly,  
 and with hem forth ladden ful prevely ;  
 thorvvh the Gardyn Into the Chambre they wente,  
 and fulfild here ladyes Entente. 160
- And whanne thus they hadden I-do,  
 and to hire Chambre they weren Comen vnto,  
 For hym A Cowche they Maden ful prest,  
 where vppon As he Scholde Rest ; 164  
 but for the Angwisch that he was Inne,  
 he ne hadde non Reste, neper more ne Mynne.  
 thanne Axede hym this lady fre,  
 "Now, leve sire, how stont it with the ?" 168
- Thanne Answerid Piers In fair Manere,  
 "Now trewly I trowe to dyen riht here,  
 and neuere to Abyden to Morwen day,  
 Ful seker, damysele, As I 3ow say." 172  
 and whanne sche herde him speken so thore,  
 thanne hadde sche more pite panne sche hadde to fore,  
 and seide, "Sire, dismaye 3ow non thing !  
 3e scholen hauen helpe with-owten taryeng." 176
- Thanne sente sche to the presoun Anon  
 Al so prevely As sche Mihte don,  
 And with Alle wyttes And hire gynne  
 To geten hym Owt that was with-Inne. 180  
 and whanne that owt sche hadde hym take,  
 For fere this Cristene began to qwake,

where the leech  
 can be got to  
 come and see him  
 privately.

The damsels get  
 Piers through the  
 garden into the  
 Princess's cham-  
 ber,

and lay him on a  
 couch,

but he suffers  
 much, and thinks  
 he is dying on the  
 spot.

The princess is  
 very sorry for  
 him. She

manages to get  
 the Christian out  
 of prison.

He is much  
 alarmed,

- and does not  
know what she  
wants. and seide, "damysele, what thinke ye do?  
I trowe 3e purposen me forto slo, 184  
and Of my deth 3e Mown not wynne,  
perfore it were bettere that 3e blynnne."  
And thus he seide for this Entent,  
For þat he wendé sche wolde han him schent. 188  
"Nay, sire, þere-Offen haue thou non dowte,  
but folwe thou me sethen þou Art Owte,  
And Into my Chambre folwe thou Me,  
and there the Cause schal I schewen the 192  
why Owt Of preson I do the take;  
It is Only for Anotheris sake."  
Thanne wente this damysele forth to-fore,  
and the Cristene hire folwede thore; 196  
And whanne Into þ<sup>e</sup> Chambre they weren gon,  
thus sone sche schewed hym Piers Anon  
that so sik In his bed there lay;  
& whanne this presoner tho him say, 200  
Of him he hadde ful gret pite,  
and so wolde Ony man In Cristiente.  
"Now behold this Man In this stounde  
that we be the see side here fownde! 204  
and 3if this Cristene Man helen 3e Mown,  
I schal deliueren 3ow Owt Of presown,  
and senden 3ow bothe Into Anothir Contre  
where þat 3e desiren to be, 208  
with As mochel Richesse As 3e haue,  
Owthir Ony Of 3ou Can Of me Crave,  
To gon Into what partye that 3ow lyst;  
and hereto 3e Mown wel Tryst; 212  
and thus wil I do As I telle it the,  
For þ<sup>e</sup> grete deseise that I In hym Se."  
Whanne the presoner wist that Cristened he was,  
he made ful gret Ioye thanne In that plas, 216  
and Answerid to the damysele Anon,  
'that thike thing he would gladliche don;'
- She takes him to  
her room, pro-  
mises to explain,
- shows him Piers  
lying so ill,
- tells him where  
Piers was found,
- and engages to set  
them both free,
- and send them  
into another  
country,  
if the leech can  
cure Piers.
- The prisoner  
gladly undertakes  
it, and



- thanne Axede this presoner Of him pere Ryht,  
 how longe it was sethen he was so dyht. 220 asks Piers how  
long he has been  
ill.  
 thanne Answerid piers to hym Anon,  
 "It is sethen Sixtene dayes Agon,  
 and Every day it is wers than oþer,  
 I sei the trewly, my leve brothir,  
 and non socour ne kan I gete,  
 Ne neþer Appatyt to drinke ne mete,  
 whiche that Moche dismayeth Me  
 Ful sekerly, Sere, I telle it the." 228  
 Thanne bespak Anon this presonere,  
 and to this damysele seide he there,  
 "I wolde, And 3owre wille it were,  
 Into 3oure Prayel 3e boren him here, 232  
 and there bettere the wonde myhte I se  
 thanne In this Chambre In Alle degre."  
 And Anon this lady thanne  
 dide beren Owt this Sike Manne 236 The leech has him  
taken out into  
the sun,  
and examines his  
wound,  
 Into the Sonne, that he myhte knowe  
 Alle his Maladye In a throwe.  
 and whanne he beheld hym in that plas,  
 thanne Sawh he wel that Envemyned he was, 240 which is much  
envenomd,  
 whiche was the Cause Certainle  
 That lyhtlyche I-heled Myhte he not be,  
 Til that the vemyn owt were I-don.  
 than seide þis presoner to pers Anon, 244  
 "Frend, Envemyned 3e ben ful sore,  
 þerfore 3oure Angwich is moche the more,  
 and tyl that vemyn Owt be I-take  
 Ferst, 3oure peyne May not Aslake ; 248  
 And aftir the vemyn is Owte I-do,  
 Anon ryht helthe schal Comen 3ow to,  
 that with-Inne a monthe, be goddis grace,  
 Al hol to Maken 3ow In this place." 252  
 thus sone there besowghte ful faste,  
 Aftir Swiche herbes In gret haste

The leech says he  
 can get out the  
 polson, and cure  
 Piers in a month.

- He draws out the venom with herbs,      the vemyn to drawen Owt Of that wounde,  
 And Aftyr to Maken him hol and sownde.      256  
 that so vppon him travailled this presoner  
 and within a month      that with-Inne the Mounthe hol was he ther,  
 and to that lady 3ald hym Agayn  
 As hol and Clene In Certayn.      260  
 and this Piers, that was the fairest knyht  
 Piers, the best-looking knight of Jerusalem, is quite well again.      that Owt of Ierusalem wente In syht,  
 thanne his wit and bownte to him restored was  
 whanne helthe he hadde In that plas.      264  
 With-Inne this terme fil An Aventure  
 King Marahans of Ireland comes to visit King Orcaws,      That kyng Marahans Of yreland, I 3ow ensure,  
 Cam to disporten him with kyng Orkaws,  
 [1 Fr. parens]      In as mochel as that his Cosyn<sup>1</sup> he was.      268  
 bringing his son with him;      and his Eldest sone with him gan go,  
 that A lytel tofore A knyht was Mad tho,  
 and p<sup>er</sup>to dowhty In his dede :  
 thus In storie here we Rede.      272  
 and there is great feasting,      So that thike Nyht p<sup>er</sup>e was gret feste  
 In that Castel to Mest and leste ;  
 but a traitor butler poisons Marahans's son.      but it happede be A tretour boteler  
 that kyng Marahans sone poysoned he ther,      276  
 And At the table there he deyde Anon  
 At Soper ded As Ony ston.  
 Marahans thinks Orcaws has ordered this.      And whanne p<sup>er</sup> kyng beheld this there,  
 he wende kyng Orcaws Conseyll that it Were ;      280  
 and thus sone wente he thenne  
 He goes to Luce the king of Great Britain, and      to the kyng of grete breteygne with his Menne,  
 wheche that tyme I-clepid was  
 Of bretaynge kyng lwce, In Every plas.      284  
 whanne kyng Marahans to forn hym was p<sup>er</sup>e,  
 and him hadde Compleyned In dyvers Manere,  
 impeaches King Orcaws of treason.      and Apechyd kyng Orkaws Of Treson,  
 For that he hadde poysoned his son,—      288  
 thus sone Orkaws After was sent  
 Orcaws appears before the London parliament,      to Londone to Comen to parlement.

- and, whanne Orkaws to Londone was gon,  
 kyng Marahans Of treson him Apechid Anon, 292  
 and Seide that [he] be fals Treson denies the charge,  
 In his Castel hadde poysoned his son.  
 Anon kyng Orkaws that gan denaye,  
 and seide the Contrarye to him in faye; 296  
 and In that qwarel his Gage he kaste, and offers to de-  
 fend himself in  
 battle upon it,  
 hit to defende whil his lyf wold laste,  
 Owther be his persone, oþer be Anothir,  
 be som knyht, other be his brothir; 300  
 For with Marahan he ne kepte not fyhte, or to find a cham-  
 pion to fight with  
 Marahans.  
 For that he was so worthy A knyhte,  
 For Of paynemys he bar the prys,  
 As Aboven oþer flowres doth þ<sup>e</sup> flowr delys. 304  
 Thus this bataylle Enioyned was,  
 and bothe fownden Ostages In that plas;  
 and the day Assigned was Also  
 Whanne that the Bataylle scholde be do. 308 The battle is  
 arrangd.  
 Orcaws asks his  
 brother to fight  
 for him,  
 thanne kyng Orkaws torned hom Ageyn,  
 and Aftyr his brothyr sente In Certein  
 that the bataylle for hym scholde don þat day.  
 his brothir him Answerid, and seide "Nay, 312  
 For ȝe knowen ful wel that kyng Marahans  
 Is þ<sup>e</sup> moste worthiest knyht In Alle defens  
 that Entreth Into Ony bataylle,  
 þere-fore hym I Schal not Asaylle, 316 but he is afraid of  
 Marahans and  
 refuses.  
 Nethir for stryf, Nethir for hete,  
 to-gederis In feld scholen we not mete,  
 his body and Myn to-Gederis In fere;  
 It schal not ben In non Manere." 320  
 Whanne kyng Orkaws this vndirstood,  
 thanne Anon began to Chongen his Mood  
 whanne that his brothir it hadde forsake,  
 and that the bataille he wolde not take. 324  
 Ful Mochel Mone thanne he Made,  
 that he som Opir knyht ne hadde;

- for he has often fought Marahans,  
and knows he cannot overcome him.
- For so Often tymes Asayed had he  
kyng Marahan In bataille & In Melle, 328  
So that he knew wel be his dede  
he was þ<sup>e</sup> beste þat bestrod Ony steede,  
and þerfore Nolde Orkaws In non degre  
In bataylle him Meten Certeynle. 332  
thanne sente Orkaws Ryht Anon  
Aftyr his barowns Everychon,  
Forto preven the beste knyht  
that for hym Myhte taken that fyht. 336  
and this Orkaws þere feynede him Syk,  
To knowen which of hem that was best lyk  
that ylke bataille forto do  
whanne þat to þ<sup>e</sup> poynt they comen to. 340  
And whanne they syen hym ligger In this Manere,  
They Axede him what his wille were ;  
thanne seide he 'that Agreved was he sore  
Of tydynges that him Comen thore.' 344  
and they Axeden him what tho schold be ;  
and he seide, "kyng Marahans Certainle  
hath sent a knyht In to this Lond,  
As it is don me to vndirstond, 348  
that with his Owne body he will holde fyhtes  
Azens .xij. of the beste knyhtes  
that with-Inne My Lond I May fynde ;  
and thus Is it to Me put In Mynde, 352  
and forto preven this Ilke thyng  
to 3ow haue I sent to 3even warneng,  
and to Morwe At pryme this schal be ;  
þerfore, and 3ow lyst, telleth now me 356  
3if that 3e welen kepen that day ;  
Fore trewly, for Syknesse I ne May.  
And wile ye now vndirstonden here  
I sente for 3ow In this Manere ; 360  
and forto Fellen that knyhtes pride  
For 3ow I sente now At this tyde,
- Orcaws pretends to be sick, sends for all his knights,
- tells them that a knight has come from Marahans,
- [leaf 79]
- who challenges the twelve best knights of the country.
- Orcaws asks them to fight this champion,

that thike knyht ne schal not say,  
but his felawe here to fynden Eche day."

364 and stop his  
boasting.

And thus the kyng *pere* gan hem telle;  
for there A lesyng he Feyned ful felle;  
For straunge knyht In his Rem was non,  
but he him self it wolde thanne don,  
Amonges theke twelve to preuen Anon  
3if Ony Azens kyng Marahans dorste gon.  
thanne Axeden they Anon Ageyn,

368 But he intends to  
personate this  
knight himself,  
to find out his  
best man.

"Sere, be 3e now here In Certeyn  
that thike knyht to Morwen At pryme  
At thike brygge wil Arere<sup>1</sup> that tyme?"

372  
[<sup>1</sup> ? Arere.]

"3e, quod the kyng thanne trewely,  
there scholen 3e hym Meten ful sekerly."  
"thanne, quod they, we scholen him Mete,  
whethir he Ryde be weye O<sup>per</sup> strete,  
So that 3owre worschepe saved schal be,  
and we schameles In Alle degre."

376  
The twelve  
knights promise  
to meet the  
champion at the  
bridge.

380

Thus sone these .xij. knyhtes departyd Away,  
and hom to here Ostelis they wenten *pat* day;  
and the kyng lefte Stille In his bed  
Tyl It was Even In that same sted.

384

and whanne it was with-Inne the Nyht,  
he Clepyd his stewerd Anon Ryht,  
"Go, fette me the moste straungest Armure,  
the Moste beste and the most Sure,  
For hennes to-Nyht now wyl I pace,  
And to morwen At Even Azen In this place;  
and 3if that Ony man Axe After me,  
Sey that deseised I am ful Certainle."

At night Orcaws  
calls up his  
steward, to  
get his least  
known armour,

388

and bids him say  
he is ill.

392

Thus the kyng Comanded þ<sup>e</sup> styward *pere*,  
and so he wrowhte Aftyr his Manere.  
and whanne the day Aproched was,  
the kyng him Armede In that plas,  
and took his hors, & gan forth Ride  
Into that brigge that Ilke tyde.

396

Then he rides out  
to the bridge at  
the hour of prime.

Orcaws swears  
his steward to  
secrecy.

but Er thanne thens he wente,  
he made the styward sweren presente 400  
that he scholdè discouere him to non Man,  
what so Ewere Of hym they Axeden than.

thanne so this kyng gan forth to Ryde,  
forth to the Brygge At that tyde ; 404  
and ther Abod tyl the Owr Of pryme,  
and was Non Comen at that tyme.

The twelve  
knights come  
together,

thanne alle xij knyhtes they Comen In-same,  
Forto fulfillen that Ilke Game ; 408

not bringing their  
spears,  
for there are  
plenty on the  
bridge.

but Speris with hem Non they browhte,  
For At Alle daye there sen they Mowhte  
the Brigge with speris Enviowned Abowte,  
the wheche that weren bothe gret and stowte, 412  
Whiche that Cawsede Men Of the Contre there  
Eche Other to Asayen In dyvers Manere.

They arrange to  
fight the knight  
in order.

Whanne these xij knyhtes there behelde  
that pere was A knyht with spere and schelde 416  
that Redy was to Iusten there,  
Ech man hym Ordeyned In his Manere  
Forto Iusten Azens that knyht,

Euery man there to preuen his Myht ; 420  
and thus Ech Of hem A spere there took  
as On the brigge were, and non forsook ;  
and the kyng him Cawhte Anothir,  
and forth he prekede Amonges pat fothir ; 424

The king over-  
comes the first  
knight and

& so he smot the ferste knyht,  
and pere sore wounded him In pat fyht,  
So that he hadde there dethes wounde,  
Onnethe to Ryssen Aftir pat stownde. 428

And whanne that thus down he was I-Cast,  
To anothir knyht he prekyd In hast,  
and him he wounded Al so sore,  
lyk As he dide the tothir before ; 432

all the others, one  
after another.

and so the thrydde and þ<sup>e</sup> fowrthe Also,  
and thus Alle twelve he browhte to wo.

And whanne Alle xij I-scomfyt they were,  
 the kyng In this Maner to hem seide there, 436 Orcaws tells the  
 "Sires, 3e knowen presoneres 3e be, 12 knights they  
 As be þ<sup>e</sup> lawe Of this Contre ; are his prisoners.  
 and that with 3ow I May now do  
 As that to Armes belongen vnto." 440  
 and they Answerid hym Ageyn,  
 "Sire, that is soth In Certeyn."  
 "Thanne Comande I 3ow Everichon,  
 that 3e Alle to kyng Orkaws gon, 444 He bids them go  
 and 3eldeth to hym Alle 3owre persones to King Orcaws  
 On My behalve with-Inne his wones. and give them-  
 selves up to him.  
 thanne Axede they hym what he hyhte.  
 "he knoweth me ful wel, I telle 3ow Ryhte, 448 They ask his  
 name,  
 but Of myn Name, it is not to 3ow ;  
 for whanne he hereth Of this prow,  
 thanne wil he knowen me ful wel, but he says the  
 king will know it  
 I 3ow seye As trewe As steel ; 452 by this deed.  
 And that In Manye stormes I haue be  
 with him In bataylle ful Sykerle."  
 thanne sworn they In here Entent  
 To Fulfillen his Comaundement, 456 They promise  
 to obey him,  
 But ful Of sorwe Alle they were  
 that they weren so discomfyt there  
 Of On knyht there In that plase :  
 Ful Moche Sorwe Amonge hem wase. 460 but are much cast  
 down at their  
 defeat by one  
 knight.  
 Thanne departyd Anon the xij knyhtes  
 From that place there Anon Ryhtes ;  
 and the kyng Entrede Into the forest  
 whanne that he say his tyme best, 464 Orcaws goes to  
 the forest,  
 and þere Alle day Abod he Sekerlye  
 For that non Man Scholde him Aspye.  
 and whanne it was with-Inne the Nyht,  
 Toward his Castel he gan hym dyht,  
 And In A Gardyn vndir the towr  
 his steward hym Abood Every Owr. 468 hides till night  
 time, then returns  
 to his castle,

- and whanne he Cam to this Gardyn,  
 where the steward receives him, and takes his horse and armour. Orcaws goes to his chamber, his steward him Resceyved wel & fyn, 472  
 and Resceyved his hors and his Armure,  
 And Aftyr to Chambre wente ful pure.  
 & whanne A while In Chambre he hadde I-be,  
 and then to the hall, and feigns to be very ill and weak before his court. Anon to halle thanne wente he, 476  
 and Made Semblaunce As though syk he were  
 To-forn Alle his Meyne þat was there.  
 Thanne his Meyne Azens hym gonne gon,  
 and hym worschepid Everichon, 480  
 and hym Axede 'how that it were,  
 & why he was Of so hevvy Chere.'  
 and he Answerid hem Ageyn,  
 "I Me strengthe with Al my Mayn 484  
 azens herte to Maken good Contenaunce,  
 So mochel Of Syknesse I haue downtawnce."  
 And vppon the Morwe, at the Owr of pryme,  
 The twelve knights arrive the xij knyhtes Comen In good tyme 488  
 that discomfyt Of hym were,  
 (but they it ne knewe In non Manere,)  
 and give themselves up as the strange knight's prisoners. and 3olden hem to hym As presoner'es  
 On a knyhtes behalve that was ful fers ; 492  
 but they ne knewen not his Name,  
 For he was A man Of ful gret fame ;  
 and tolden kyng Orkaws Al In fere  
 how thike knyht discomfyt hem there. 496  
 "Ha ! quod kyng Orkaws thanne,  
 Now wot I wel that he Is A manne  
 that 3ow Alle hath taken As presoner'es,  
 And to Me Represented now here." 500  
 Orcaws pretends to be angry, thanne Made he Semblaw[n]t As wroth he were,  
 but 3it neuere the mo ne was he there ;  
 and sends out to summon his chivalry to fight this knight. and sente forth his Messengeris Anon  
 thorwh-Owt his Rem for to gon, 504  
 to warnen Alle his Chevalrye,  
 'Atte brigge to Meten that knyht so hardye ;



and 3if Ony so hardy that there were  
with that knyht to fyhten there, 508  
what Maner Of good that he wolde Crave,  
Anon Of kyng Orkaws he Scholde it have.'

but they that to fore tymes I-beten were,  
Alle here Goodes the kyng Sesyd there 512 He seizes the  
As for On 3er And On day, goods of the  
thus kyng Orkaws hem gan to say. defeated knights  
and whanne that they that In the Contre were, for a year and a  
herden how þ<sup>e</sup> xij knyhtes happeden there, 516 day.  
thanne In hem selve they hadden gret drede, The rest of the  
For they Niste neuere how to spede; knights are  
and 3if discomfyt that they were, 516 alarmed at all  
here londis to lesen In swich maner there. 520 this.

Whanne that Piers that with this lady was,  
And Of his Maladye helyd In that plas,  
thanne was he as ful Of pensifnesse  
As whanne he was In his distresse. 524 Piers becomes  
thanne Axede the lady hym Ryht tho, very thoughtful,  
"Piers, what is 3ow to thenken so,  
and what Cause that it may be,  
I praye 3ow, Sere, now telleth Me; 528  
and 3if I mowe don 3ow Ony Ese,  
Owther Ony thing that May 3ow plese,  
anon Ryht it schal ben do,  
þere-fore to suffren bothe peyne and wo.' 532

"A ! faire lady, quod Piers Anon,  
Ryht ful Esely 3e myhte it don."  
"Seye On, quod this lady thanne,  
and I schal don it, for Ony Manne." 536

"thanne schal I 3ow tellen, quod piers trewly,  
And 3e me wil Enswren feythfully ;  
For it Cometh now In My Mynde  
that 3oure fadir sendeth Into Every Ende 540  
Aftyr his knyhtes And Bachelere,  
here worthynesse forto preven here ;

Piers tells her  
that he hears her  
father is sending  
out after his  
knights  
and bachelors  
to fight Mara-  
hans's knight,

- And thiike tyme have I sen,  
 and not fulliche fyve 3eres they ben, 544  
 & swich A knyht were In Oure Contre,  
 wel sone Asayed scholde he be ;  
 and 3if that I hadde harneys and Gere,  
 For Alle the Men that Evere were 548  
 I[n] my persone Ryht Al Alone  
 To that knyht wolde I gone ;  
 al thowgh I be In straunge Contre,  
 I scholde him Asaye, what so he be, 552  
 thowh he were the strengest Of this Molde,  
 And Abyden me he wolde :  
 but harneys have I In non Manere,  
 and þat Maketh me to Mornen so here." 556  
 Whanne the kynges dowhter herde this,  
 sche Merveilled he spak Of so gret Aprys<sup>1</sup>,  
 And that he wolde Iosten At that tyde  
 with hym that no Man dorste Abyde. 560  
 thanne seide to him this lady Anon,  
 "hors and harneys 3e scholen haue son,  
 and longe Er Nyht Redy it schal be ;  
 ann therefore, Piers, dismaye not the ; 564  
 & þerto As Richely 3e scholen ben dyht  
 As thowgh A kynges sone 3e weren Owtryht ;  
 but In feith, Sire, be the Cownseil Of Me,  
 A3ens that knyht 3e scholen not Te." 568  
 "Now, faire lady, quod Pers tho,  
 that 3e me han be-hote, brynge me vnto ;  
 and Of me dismaye 3ow non thing,  
 for I troste holiche In hevene kyng." 572  
 and whanne they hadden spoken Of this Matere,  
 Anon from him sche wente there ;  
 bothe hors and harneys him Ordeyned thus sone,  
 and Alle Oper thing that was to done. 576  
 and whanne it was with-Inne the Nyht,  
 The weye to the Brygge sche tawhte him Ryht.
- and if he, Piers,  
 had only armour,
- he should like to  
 try to overcome  
 him ;
- but he has no  
 armour,  
 and is therefore  
 sorrowful.  
 The king's  
 daughter is  
 surprised, and  
 [1 Fr. *si haute  
 emprise*]
- says she will get  
 him horse  
 and armour,
- but advises him  
 to let the strange  
 knight alone.
- He still asks for  
 the armour,
- which she  
 procures for  
 him,
- and shows him  
 the way to the  
 bridge.

- thanne Of this lady his leve he took,  
 and On his weye forth faste he schook. 580  
 & whanne to þ<sup>e</sup> brigge that he was Gon,  
 Into þat forest thanne wente he Anon,  
 there A While to taken his Reste  
 As that tyme þere it liked him beste ; 584  
 and down he Alyhte Of his Rownsy,  
 & be his brydel hym teyde þere faste by,  
 and þere to pasture ȝif he wolde  
 Tyl þat day Apered On Goddis Molde. 588  
 vpon the Morwen whanne it was day,  
 Piers toward his hors took the way,  
 and Made his hors Al Redy,  
 & his helm gan lasen ful Iostly ; 592  
 and Abowte his Nekke he heng his scheld ;  
 thanne Owt Of þ<sup>e</sup> forest he took the feld.  
 whanne toward the brigge that he gan gon,  
 thanne kyng Orkaws Aspide he Anon 596  
 that thedir was Comen for theke Entent,  
 To Wyten ȝif there were Ony present  
 whiche that Aȝens him dorste Abyde :  
 this was his Comeng At that tyde. 600  
 And whanne piers beheld him there,  
 he lyht Adown for Ony fere,  
 and tasted his harneis In that stede,  
 þat it scholde not faille whanne he hadd nede. 604  
 and whanne he say that Al siker it was,  
 To hors Aȝen he wente In that plas.  
 and to the brigge he cam Anon,  
 and Salwed the kyng As he scholde don. 608  
 Anon a spere On honde he took,  
 & towardis the kyng wel faste he schook,  
 and seide that Iusten Nedis he Moste :  
 the kyng him Answeryd that hym wel lyst. 612  
 So swyftly they Ronnen In that plas,  
 as faste as the howndes hertes don chas,

Piers rests in the  
forest till  
morning,  
then goes to the  
bridge,

and sees king  
Orkaws coming  
along.

Piers dismounts,  
sees that his  
harness is all  
right,

mounts again,

[leaf 90]

goes to meet king  
Orkaws,  
and challenges  
him to fight.

- They encounter  
each other so  
fiercely that both  
their shields are  
broken.
- and so sore to-Gederis they Mette,  
that here scheldes Into the feld weren smette, 616  
So that there was Non geyn Char,  
but bothe here whyte flesche persched thar ;  
so that bothe hadden they wowndis grete,  
and jit Nethir Othir ne wolde not lete ; 620  
so that the kyng On Piers his spere to-brak,  
and Piers Azen hym hitte with-Owten lak,  
& bare him Owt Of his sadel Into the feeld  
Ouer his hors Crowpere undir his Scheld ; 624  
and there so sore I-hurt he was,  
Onnethis to Meven Owt Of that plas.
- Whanne Piers atte therthe the kyng say,  
Of his hors he Alyhte with-Owten delay, 628  
and there drowh Owt his swerd Anon,  
& towardis this kyng he gan to Gon ;  
so þat be thike tyme þ<sup>e</sup> kyng Rekeuered was,  
and On his feet stood In that plas, 632  
Ful sore I-hurt, and ful of Angwyschs.  
thanne to the kyng Piers seide thus,  
and asks the king  
to try that way. “Sire knyht, 3oure Iostyng lost han 3e ;  
assayeth 3if Ony bettere 3e Mown 3ow byse, 636  
and 3if Ony thing that 3e Mown wynne  
with Ony Other Melle vs betwynne.”  
Anon he drowh his swerd with good Entente,  
And his scheld On honde he hente. 640  
whanne the kyng sawh þat he was Redy,  
Faste to that Melle he gan hym hy,  
and there his prowessse he schewede In his wyse  
with Alle his strengthe In the beste Gyse, 644  
so that with his swerd & with his scheld  
he Entrede forth In to that Feld ;  
In the beste Maner that he Myhte,  
thanne forth he wente Anon Ryhte. 648  
Not-with-stendyng, sore hurt he was  
to foren tyme In that same plas,
- Both are  
wounded,
- but Piers pushes  
king Orcaws off,  
over his crupper.
- Piers draws his  
sword,
- Orcaws does his  
best,
- and fights well,  
though he is  
badly hurt,

so þat moche more Nede thanne hadde he  
Of Restyng thanne Of Ony Melle.

652

thanne be-twixen hem began Melle ful strong  
which that Amonges hem durede ful long,  
and Ech Other sore hurten As they stood,  
that Owt Of bothe here bodyes Ran plente Of blood ;  
so ful Of gret prowesse weren they bothe  
that Eche Of Other Merveilled forsothe.

so there is a great  
combat between  
them,

They wonder  
much at each  
other's prowess.

For the kyng supposede ful Certeynly  
to han fowndyn non knyht so dowhty  
that with him so longe Myhte Melle ;  
wherefore to him self he gan to spelle ;  
and Piers In that same Manere  
Evene Of the kyng thowhte ryht ther ;  
For In non Rem he wende han fownde  
so worthy A knyht Goyng on grownde.  
but At the Ende Of that Mellë

660

664

the kyng non lengere myht duren sekerle,  
For Evere this Piers was so ful Of prowesse  
and browhte the kyng In gret distresse,  
so that thorwgh Melle and thorwgh torneye  
the kyng non lengere myhte stondyn In feye ;  
but there to-fore Piers he fyl Adown,  
Ful sore syker I-hurt his body In-Vyrown ;  
So sore, that ȝif Ony Man him hadde I-seye  
On hym he wolde han had pyte In feye.

668

672

At last the king  
can do no more,  
and falls down  
pitifully hurt.

676

Anon thanne Piers, that Supposid nothing  
that it hadde been Syre Orkaws the kyng,  
to him wente a ful gret pas,  
and puld Offen his helm In that plas,  
and seide 'he wolde him slen vpon that Molde  
but ȝif that for Scomfyt he wolde hym holde.'  
Anon the kyng his Eyen vp Caste,  
and vpon Piers lokede Atte laste,  
& seide "thou myhtest me slen ful wel,  
For In thy power it is Eche del ;"

Piers, not  
knowing who  
he is,

680

threatens to kill  
him if he will not  
yield.

684

Orkaws says Piers  
can kill him if  
he likes,

but Piers again  
bids him yield.

"Now, be my trowthe, quod Piers tho,  
but thou the ȝelde, I schal the slo ; 688

and fulliche discomfyt holden the,  
Other Ellis thy bane wyle I be."  
thanne quod the kyng, "Certeynlye,  
Mochel lever hadde Ich here to dye 692

Orkaws says it  
would be  
disgraceful for a  
king to yield,

Creaunt me ȝelde be myn Owne Acord ;  
For to A kyng it were the grettest schame,  
the Moste Repref, and the Moste blame, 696  
that Evere Ony Erthly kyngdom held,  
So Schamful A word to sein In feld ;

and he would  
rather die 13  
times than do so.

ȝit hadde [I] levere xiiȝ Sithe deye  
(ȝif so Often that I myhte In feye,) 700  
that I, whiche have be so worthy A knyht,  
So schamfully schulde sein thorwh ony fyht."

Whanne Piers vndirstood that he

A kyng was Of so hy degre, 704  
and wende he hadde ben A sengle knyht  
that with hym there held swich fyht ;

Piers begins to  
see that he is a  
king,

but whanne he Supposid that þe kyng he was,  
Anon to him spak he In that plas, 708  
and seide, "Sire, for Charite

and asks who  
he is.

so telle here what Man ȝe be ;  
For me thinketh as be ȝowre talkyng  
that ȝe scholden ben A kyng." 712

Orkaws tells him.

"Certes, quod the kyng, sire knyht,  
I am A kyng here In thy syht ;  
and, kyng Orkaws, it Is Myn Name,  
In this lond A Man Of ryht gret fame." 716

Piers is much  
distressed,

And whanne that Piers this vndirstood  
that it was Orkaws þat lay so bathed in blood,  
Anon Piers ful Of sorwe he was  
that him so hadde Greved In þat plas, 720

and gives up his  
sword to him.

So that he Nyste what forto do,  
but his swerd he ȝald him vnto,

and seide "sire, I Crye the Mercye

Of that I haue don the gret Anoye.

724

wherfore, goode sire, forȝeveth it me

that I so moche haue trespaced Aȝens the ;

And, lo, my swerd here to the I ȝelde,

And my body and lyf I putte In thi welde,

728

holich, Sire kyng, Into thy Bandom,

And At thyn Ordenance hol & som."

Whanne the kyng herde him so seyn,

and that to hym so Offrede him pleyn,

732

thanne seide the kyng to him tho,

"What art thou that doost here so,

that Of me hast here victorie,

And therto Mercy here me Crye ;

For it is A ful gret Merveyl to Me,

the Conquerour to þ<sup>e</sup> scomfyt ȝolden to be."

736

"Sire, quod Piers Anon Ryht,

I am here to-forn ȝow bothe man and knyht,

740

and I-born hennes A fer Contre,

Of Ierusalem, that Grete Cyte ;

And therto, sire Piers it is My Name,

and Cristene I am, and Of that fame ;

but me befyl An Aventure,

Sire kyng, ful Sikerly I ȝow Ensure,

so that I Entrede Into ȝowre Castel

Not longes Agon, I wot ful wel ;

and ful Evel I was wonded before,

which that did me ful Mochel sore.

but, thanked be God and ȝoure dowhter so dere,

Al Myn Rekeur hadde I there,

and thorwgh A Cristene that is ȝowre presoner

whiche that ȝe In preson kepen ther.

For siker I wende to han ben ded

Of my wonde þat I hadde In that sted ;

756

but, Gromesty God and that good Man,

Al hel and fers he Made me than.

He begs to be forgiven,  
as he did not  
know him.

Orcaws asks Piers  
who he is,  
that has con-  
quered,  
and yet asks for  
pardon ?

Piers tells him  
his name,

how he was  
wounded,

and got into the  
castle,

and was cured  
by the leech  
and the princess.

- And whanne that hol that I was,  
 thanne herde I tellen In that plas 760  
 how that 3e A bane dyde Crye  
 thorwgh-Owt 3oure lond ful hastilye,  
 Atte the Brigge to Iusten with A knyht  
 that was A Man Of so Mochel Myht. 764  
 and Al so sone as that I Myhte  
 harneys geten Of 3oure dowhter so bryhte,  
 I me hyder hiede ful sone ;  
 but I ne wyste how it gan gone, 768  
 For siker I ne scholde han Comen here  
 and I hadde knowen In Ony Manere  
 that it hadde been 3owre persone,  
 I scholde 3ow han lefft here Alone, 772  
 For the grete benefit that I haue  
 Of 3oure dowhter, so Crist hire save ;  
 and perfore, that I haue don be vnknowenge,  
 Of for3evenesse I preye 3ow, sire kynges." 77  
 and the kyng him for3af with-Owten Faylle  
 So þat with Marahan he wolde taken bataille.  
 thanne seide Piers to þ<sup>e</sup> kyng Ageyn,  
 "Forto haven 3owre love I wile Certeyn 780  
 putten my lyf In Aventure  
 Azens kyng Marahan, I 3ow Ensure."  
 Thanne the kyng gan him behete  
 Many Gwerdoin bothe goode & grete, 784  
 and what thing that he wolde Crave,  
 thowgh his kyngdom, that he wolde haue ;  
 but that he wolde For non thing  
 that kyng Marahan hadde knoweng 788  
 that 3if A Cristene Man he were,  
 thanne Marahan nolde fyhte with him there ;  
 "for thanne myhte he Refusen with-Owten faille  
 with 3ow to fyhten In bataylle ; 792  
 For that 3e ben not Of this lay,  
 perfore he may 3ow refusen In fay."

How he heard  
 that a knight was  
 wanted to fight  
 at the bridge,

and how he got  
 armour from the  
 princess.

Again Piers asks  
 Orcaws to forgive  
 him.

Orcaws asks him  
 to fight Marahans,  
 which Piers  
 undertakes.

Marahans is not  
 to know that  
 Piers is a  
 Christian,  
 or he would not  
 fight with him.



Anon Piers the kyng Ensured he  
That Neuere discoverid schold it be. 796

Thanne putten they here swerdis bothe vpe in fere,  
and vndyr that Brygge Rested hem there,  
In a gret deseise there bothe two,  
Tyl that the day was Al A-go. 800

Piers and Orcaws  
rest together  
under the bridge  
till night, and

and whanne It was with-Inne the Nyht,  
To hors bak they wenten A-Non Ryht,  
and to the Castel gonnen they to go  
that they bothen ferst Comen fro, 804

then go secretly  
back to the castle,

Al so prevyly as that they Myhte,  
that they scholde Comen In non Mannes syhte,  
Neþer non Man knowen Of here Comenge,  
Sauf Only the steward Of the kynge 808

unknown to any  
man but the  
steward.

that Abod vppon hise lord,  
Lyk As It Was be here Owne Acord ;  
and Anon there lyhten they Adown,  
bothe the kyng and Ek Perown<sup>1</sup>;  
and they Onharmed hem þere Anon. 812

[<sup>1</sup> Fr. *pierron* ;  
but *pierres* in l.  
795]

the kyng Aftyr his dowhter sente thus son ;  
and whanne to-forn him that sche was gon,  
the kyng his dowhter Axede Anon, 816

Orcaws sends for  
his daughter,

“damysele, he seide, knowe 3e this knyht?”  
sche wolde it haue I-heled with Al hire Myht :  
“Nay, faire dowhter, haue 3e non drede,  
3e nede not hym to helen for this dede ;  
wherfore, I preye 3ow, dowhter dere,  
That 3if Evere 3e Maden him Ony good chere,  
that An hundred fold bettere 3e now do,  
For he to Me Aqwytheth hym so :  
For the beste knyht Of þ<sup>e</sup> world Is he,  
And this day in bataille hat Ouercomen Me ;  
And More-Ouer to Me hath he mad Surawnee  
with Marahans to fyhten Into the Owtraunce.” 828

and asks if she  
knows Piers.

820 She is afraid, and  
would conceal it,  
but Orcaws bids  
her not to be  
afraid,

824 but to take a  
hundred times  
better care of  
Piers than before,

thanne that damysele Made gret Ioyeng  
whanne he had hire told that tydyng ;  
as he is going to  
fight Marahans.

- and ȝif Evere sche dide hym Servise to-fore,  
 Aftyr sche dyde An hundred part More. 832
- The leeches come  
 and examine the  
 wounds of Piers  
 and king Orcaws,  
 Thanne leches weren sent Aftyr Anon  
 Alle here woundes to serchen Echon,  
 For pere-Offen hadden they gret plente  
 Of grete and smale, As they myhten se. 836  
 and whanne the leches gan hem beholde,  
 and hem serched ful Many folde,  
 they boden hem Abasched Nothing to be,  
 For Al hol scholden they ben sykerle; 840
- and say they will  
 soon be well and  
 jolly.  
 and with-Inne xvj dayes & xvj Nyht  
 they scholde ben bothe Ioly & lyht,  
 so þat Er the day Come Of Bataylle,  
 Al heyl to been with-Owten faille. 844
- Orcaws and Piers  
 Thus Cam Sire Piers In knowelechinge  
 with kyng Orkaws with-Owten lesynge,  
 and Eche A day I-Served with Riche deynte  
 As thowh Ryht A kyng he hadde I-be. 848  
 And whanne the day of Bataille Aproched Ny,  
 They gonnen hem Arayen ful hastyly,  
 and to horsbak they gonne hem dyhte  
 with A gret Compenye, I ȝow plyhte, 852  
 and to Londone they Gonnen to Ryde,  
 To kepen here day pere At that tyde.  
 & whanne to Londone that they weren Gon,  
 there fownden kyng Marahans Anon 856  
 In the Cowrt to-forn kyng lucye,  
 his Apel there forto Complye.  
 whanne kynge lweye kyng Orkaws say,  
 he hym Anon Axede with-Owten delay, 860  
 'ȝif that the bataylle he wolde Entren there,  
 Othir Anothir for hym, as was þ<sup>e</sup> Manere.'  
 Thanne Sire Piers, that was so dowhty A knyht,  
 To-forn hem Alle he presede Anon Ryht, 864  
 and Azens kyng Marahans put his Gage—  
 As A worthy knyht ful Of Corage—
- Piers takes up  
 Orcaws's quarrel  
 against Mara-  
 hans.

For kyng Orkaws to fyhten there,  
and him defende with schel[d] and spere. 868  
Anon kyng Lwcy bothe here Gages took  
with Ryht good wille, & not forsook.

Thanne they Of kyng Lucyes howshold  
Comen to Enqweren be Manyfold 872 The servants of  
Lucye inquire  
who Piers is,  
'what he was that scholde Fyhte

Azens kyng Marahans þat was so wyhte ;'  
but non Man Of the kynges paleys there but nobody  
knows, 876  
Ne wisten not what Man Sire Piers were,  
But that they seyden Amonges hem Alle [leaf 81]

that he was A knyght Of kyng Orkaws halle.  
"Now, Certein, quod Al that Compenye,  
vs thinketh this knyht doth gret Folye, 880 and they think  
him very rash.  
Azens kyng Marahans þ<sup>e</sup> bataylle to take,  
that In Al this lond he ne hath non Make ;  
wherefore we supposen vtterlye  
hym hadde ben bettere han left his Compenie." 884  
Thus telleden they of Perown there  
that knewen ful lytel Of his Manere.

and whanne that Comen was the day of bataylle,  
To-Gideris they sembleden with-Owten faylle, 888 The fight begins  
between Piers and  
Marahans.

So that there was be-twixen hem two  
Many Crwel Strokes with payne and Wo,  
that Merveille it was forto beholde  
the prowess Of tho knyhtes so bolde ; 892

and from it was pryme Of the day  
they fowhten tyl it was past noon In fay ;  
For with gret prowess & poyntes so fers  
he gan him to defende from Sire Piers. 896

for whanne Marahans knew Of Pierses Myht,  
he him defendyd with Many strong fyht ;  
but Atte laste Ende trewely

his defens ne vailed him not sekerly, 900  
For Sire Piers hym slowhe there in the feeld,  
and stille there lay ded vndir hys Scheld ;

At last Piers kills  
Marahans,

- cuts off his head, and there Sire Piers smot Of his hed,  
 & bar it to kyng lucye In that sted, 904  
 And seyde to hym In this Manere,  
 "Sire kyng, this dede haue I don here  
 and acquits to Aqwyten kyng Orkaws In this feeld  
 Orcaws of treason. Of tresowne that Marahans him Apelyd." 908  
 "Certes, sire," quod kyng lucye tho,  
 "Ful worthily here, Syre, haue~~n~~ 3e do,  
 and Aqwyt 3ow In Alle degre  
 As A knyht ful Of Chevalre, 912  
 and here to-Fore Alle My Baronye  
 3e han 3ow qwyt Ful dowhtylle;  
 Lucye thinks And On the beste knyht 3it 3e be  
 Piers the best knight he ever saw, that Ewere Sawh I, Certeynle; 916  
 and desires more acquaintance with him, I wolde han som Of 3owre Aqweyntawnce."  
 "Sire kyng, Gladliche it May wel be  
 that Myn Aqweyntaunce haven scholen 3e; 920  
 but In this Contre I ne schal not Abyde,  
 Sauf As lytel As I May this Tyde."  
 and whanne kyng Lucye say it wolde not be,  
 but Piers does not wish to stay in the country. that he not wolde taryen In that Contre, 924  
 thanne kyng Orkaws took he Asyde,  
 And preide hym that Ilke tyde  
 Lucye proposes to pay Orcaws a visit. "that Er viij dayes fulfillyd were,  
 At 3oure Castel I schal speken him there, 928  
 For Mochel desire I now trewelye  
 to knowen som Of his Chevalrye;  
 and Ek Aqweynted with him to be,  
 I sey 3ow, kyng Orkaws, ful sekerle." 932  
 thanne kyng Orkaws Answeryd As þ<sup>e</sup> hende,  
 "Sire, I hope there schole 3e hym fynde."  
 Orcaws and Piers go home, Thus from Londone they departyd Anon,  
 And to his Owne Castel Gan he to gon, 936  
 So that kyng Orkaws ful Ioyful was,  
 and Ek Alle his Meyne In that plas,

- Of his Speed and Of his Iorne  
that was I-don At Londone Cyte. 940
- And whanne to his Castel that he Cam,  
Azens hem tho wente Many A Man,  
& Of Sire Piers Maden ful gret Ioye there  
that he hadde born hym In swich Manere, 944
- For they knewen wel In Certayn  
That a worthy knyght he hadde I-slayn.
- Whanne the thrydde day Was Agon,  
thanne seide kyng Orkaws to Piers Anon, 948
- "Sire Piers, 3e han me don Good Servise,  
And I Myhte it 3ow qwyten In Ony Gyse ;  
but Axeth Of Me what 3e welen Crave,  
and be my CreAwnee 3e scholen it haue : 952
- And 3if it be In My powere,  
what that Evere 3e Axen here."
- "Sire, quod Piers Ageyn hym to,  
Myn Askynge 3e mown ful Esely do : 956
- For non Good Of 3owre ne wil I haue,  
Nether Of non Richesse ne wil I Crave ;  
but On thing that 3e wolde don for me  
whiche schal profyten 3ow In Eche degre." 960
- thanne kyng Orkaws Answerid hym Ageyn  
that he it wolde don In Certeyn.
- "Now, Sire, non thing Ellis I Axe Of the,  
but Cristene Man that thou wilt be, 964
- and forsaken now thy fals lay  
that thou hast worschepid Many A day ;"  
and be-gan him forto schewe
- Of Cristes passiown with-Inne A throwe, 968
- and the holy vangelye gan him vndo,  
And Of Other poyntes Manye Mo ;  
so pat with-Inne two dayes Aftyr Sewynge  
he browhte hem Alle to Cristenynge, 972
- and Reneyeden the Sarasynes lay  
that they hadden kept ful Many A day.

and when they  
reach the castle,

there is great  
rejoicing for the  
victory.

Orcaws asks Piers  
to choose his  
reward for his  
services.

Piers will not  
have goods or  
money.

He asks Orcaws  
to forsake his  
false faith,

and so preaches  
to him, that  
in two days he is  
converted.

A hermit is sent  
for,

and there sente he Aftyr An Ermyt Anon,  
and lete hem Cristenen there Everichon. 976

who baptizes  
the king as Lamet  
and his daughter  
as Camylle.

thanne the kyng that Orkaws I-Clepid was,  
his Name was torned In that plas,  
and 'Lamet' In baptesme Clepid was he,  
And his dowhter 'Camylle' Certeynle. 980

A city is built in  
honour of the  
king, and calld  
Orkanye.

thanne, for the love Of the kyng,  
they Of the Contre Maden gret Beldyng,  
And A Cyte they gonne to Make,  
And 'Orkanye' It Clepyd for his sake. 984

Whanne that Cristened Alle they were  
For the Moste part In that Rem there,  
Thanne kyng Lamet seyde In his wyse  
To Sire Piers, that knyht Of pryse, 988

"Now, Sire Piers, Myn Owne Frende  
that to Me han ben so good & hende,  
Now that I have Fulfild to the  
Alle that Ewere thow hast Axed Of Me, 992

King Lamet asks  
Piers to grant him  
a request.

therfore, Sire, herteliche I 3ow preye  
that myn Request 3e welen not denye."  
thanne seide sire Piers ful Sekirly,

Piers promises  
to do so.

'that his Request he ne schold deny 996  
3if that It were In his powere  
Ony thing that he myhte don there.'

"I 3ow beseche thanne, quod the kyng,  
that 3e wolden fulfillen now myn Axyng: 1000

Lamet asks him  
to marry Camylle,

My dowhter Camylle that 3e wolden take  
To 3owre wyf, Sire, for my sake;

and then he shall  
be heir to the  
kingdom.

For sche is I-comen Of kyng & qwene,  
and perto A good womman with-Owten wene; 1004

And I schal 3ow Sesen In Al Myn lond,  
and Maken hem Buxom to 3owre hond;  
& 3yf thus, Sire Piers, it Myhte be,  
there nas neuere thing so Ioyful to Me 1008  
as 3ow tweyne to ben knyht In Maryage,  
So worthy persones Of so hy parage."

thanne him Answerid Sire piers ful stille,

"Sire, sethen ȝe han fulfylde My wille, 1012 Piers is very  
ȝowre Askynge gladliche, Sire, wile I do, willing.  
I Sey ȝow Sykerle with-Owten Mo."

Thanne the kyng thanked hym Often Sithe,  
and Of that tydyng was Ioyful and blythe; 1016

and thus sone he sente aftyr this Mayde They send for the  
& tolde hire how this Gentyll knyght hadde saide, maiden,

So that Ensured thanne bothe they were, and she and Piers  
And for the Mariages they Ordeyned there. 1020 are betrothed.

And happede that Aȝens the day Of weddyngge On their wedding  
Thedyr was Comen Sire Lwcye the kyngge, day  
and Merveilled that Alle I-Cristened weren there King Lucye  
In so schort tyme sethen to-gederis they were; 1024 arrives, and is  
much surpried  
to find them all  
Christians.

ȝit Neuertheles he desirede so Sore  
To knowen Sire Piers And Of his lore,  
and forto haven his Aqweyntawnce  
he ne wolde not leven for Al this Chawnce. 1028

So that In the Cyte of Orkanye The marriage  
was this Maryage ful Ryalye; takes place.  
and there kyng Lwcye Abod viij dayes King Lucye  
Fullliche, As this Storye here Sayes, remains there  
for eight days.

To beren Sire Piers pere Compemye 1032  
that was so worthy In Chevalrye;  
For the kyng him preisede so wel  
Of Bewte & bounte Euerydel, 1036

so that neuer wheche he Say

So Mochel him pleside be hys lay.

And Er the viij dayes I-past they were,

Sire Piers kyng Lwcye so preched there, 1040 Piers preaches to  
him,  
and converts him  
and all his com-  
pany.

And Al his Compemye Ek therto

that thike tyme with hym comen tho,

& hem gan schewen Cristes lawe,

where-Offen kyng lwcye was ful fawe; 1044

So that Cristened thanne wolde he be

be swych A Covenaut As I schal tellen the,

King Lucye  
makes a covenant

with Piers, to be  
his brother in  
arms and  
chivalry.

with this, that Piers In Compene  
with kyng Lweye wil holden Chevalrye ; 1048  
And herto Swrawnne to þ<sup>e</sup> kyng he Made,  
where-Offen that Meyne weren ful glade ;  
and þat he wolde hym loven Aboven Alle Othir,  
As love scholde ben be-twene brothir & brothir. 1052

So King Lucye  
is christend,

Thus kyng Lweye there Cristened was  
And his Meyne Also In that plas ;  
Thorwh the teching Of Sire Perown,  
thus weren they Crestened Alle In-virown, 1056

as both Sir Robert  
de Borron says ;

As witnesseth Sire Robert Borron here  
that from latyn to Frensch translated this Matere.

and also the old  
story records.

and Ek the Olde Storye Recordeth Also  
That In this Manere this was I-do ; 1060

Nevertheless the  
story of Brut says  
nothing of Sir  
Piers,  
so it is clear that  
he who drew this  
story out in  
Romance knew  
little about the  
St Graal, or the  
story of Sank  
Ryal.

And ȝit Neuertheles Brwtes Storye  
Of Sire Piers ne Maketh non Memorye ;  
For it Is ful Syker, with-Owten dowte,  
that he which In Romawnce this drow Owte, 1064  
he knew ful lytel Of Seynt Graal,  
Owthir Of the Storye Of Sank Ryal ;  
And therefore noman Merveille hym here  
thowgh of Sire Piers he speketh not there ; 1068  
but they ne Connen not hem Excuse,  
Neuere owt Of this storye him to Refuse.

Piers lives a long  
and worthy life,

Ryht longe lyvede Sire Piers there  
In worthinesse and strengthe, In diuers Manere ; 1072  
and vpon his wyf there be-gat he

and has a noble  
heir calld Her-  
lawnt.

A worthy Eyr In Alle Maner degre ;  
And Herlawnt was that Childes Name,  
A vayllawnt knyht, And Of gret Fame. 1076

Piers dies,

For whanne to harmes that he Cam,  
he wax A worthy Chevalrows Man ;  
And whanne that Sire Piers ded was,  
he Comaunded his Meyne In that plas 1080

and is burid at  
Orkanye in St  
Philip's church.

In Orkanye hym forto Entere,  
In A Chirche Of Seynt Phelyp there ;



that be his lyve he dyde Don Make

In Worschepe Of God And Seint Phelyppes sake ; 1084

and thus Entered there he was

with Mochel worschepe In that plas,

and Aftyr his deth his sone harlan  
the Regne Aftyr hym ReIoysched than,

1088 Herlawnt succeeds  
him,

and Anon kyng was Crowned there ;  
& p<sup>er</sup>to A good Man in Many Manere,  
and wedded p<sup>er</sup> kynges dowhter Of Irland,  
& On hire begat, As I vndirstond,  
An Eyr that A kyng I-Crowned was,

1092 marries the  
daughter of the  
king of Ireland,

A worthy knyht In Every plas,  
hos Name was Callid Melyan,  
that was A Chevalrows & A worthy Man.

1096 and has a son  
callid Melyan, a  
worthy knight,

and Of Melyan descended Anothir kyng,

A worthy Man In Alle thing

hos Name pat was Agristes,

A worthy Man In Every ples,

from whom  
descends Agristes,

and p<sup>er</sup>to bothe wys and Redy ;

and to his wyf A fayre lady,

A womman Gentyl & Of hy parage,

and p<sup>er</sup>to I-Comen Of gret lynage ;

1100 who is both wise  
and ready,  
and marries a  
fair wife.

so that On hire begat an Eyr of fame,

kyng hedor Aftir was his name.

1104

and this hedor was On Of þe beste knyhtes

that Evere In Orkanye was In fyhtes,

& wedded p<sup>er</sup> kynges dowhter Of Northgales,

As In this Manere vs scheweth these tales ;

And An Eyr On hire Engendred he

that Aftyr kyng was Of Orkane ;

And kyng loot thanne was his Name,

A worthy Man & Of gret Fame ;

& On Of kyng Arthures kyn weddede he,—

which was A man Of gret powste—

and sche was lady faire and gent.

& on hire he Engendrede verament

1108 His son's name is  
Helor,

who marries the  
daughter of the  
king of North  
Wales,  
and begets a son,

1112

King Loot,

1116 who marries a  
relation of King  
Arthur's,

- and has four sons :      Foure sones ful trewelye,  
As Recordith this Storye,—      1120
- Gawain, who is a good knight, but too lecherous ;      Of wheche the ferste Gawneyns hyhte,  
that was A worthy Man In fyhte,  
but that luxoryows he was,  
A gret vys In Every plas.      1124
- Granayns, who is proud, but not such a good knight ;      The secund ne was not so worthy A knyht,  
And Granayns be his Name he hyht,  
and *perto* A prowde Man was he,  
but not to Comende for Chevalre.      1128
- Gwerrehes,      the thrydde brothir hyhte Gwerrehes,  
a worthy man,      A worthy Man In Every pres,  
and longe Endurede In travaille ;  
but Atte laste with-Owten faille      1132
- who is at last slain by Bors :      Ful velenosly he was Slayn  
be Boort Oper lawncelot In Certeyn.  
The fowrthe brothir, was his Name  
Gahenet, A man Of Fame.      1136
- and Gahenet,      this Gahenet was a worthy knyht,  
bothe trewe and stedfast In Every fyht ;  
and this of the fowre bretheren wisest was,  
this forseid Gahanet In every plas.      1140
- the wisest of the four brothers,      but 3yt Cam he neuere to Gaweyn,  
As this storye seyth Certain.
- There was also one Mordret, supposed to be Loot's son,      but thanne was there On Mordret,  
that men Supposen hadde ben be-get      1144  
Be-twene kyng Loot and his wif ;
- but really born of Arthur and his sister,      but it was to-foren with-Owten stryf,  
kyng Arthewr On his Soster Engendrid hym,<sup>1</sup>  
As Manye bokys it telleth In Rym ;      1148
- whom he mistook for the maiden of Ireland.      For he wende the Maiden Of Yrland it hadde be,  
whanne that to his Soster wente he.

<sup>1</sup> As the holders of Arthur's perfectness choose to ignore this traditional sin of their hero's, while they are willing enough to accept as true, Guinevere's traditional offence, I have added Lonelich's version of De Borron's account of the matter in an Appendix ; though, of course, 'Sire Robert' may not be the author of *Merlin*.

and whanne that he knew Apertly		
that with his Soster he hadde synned fleschly,	1152	Both Arthur and his slater repented [leaf 82] bitterly of their incest.
Thanne Repented they hem Wondir Sore		
Of that dede they hadden don thore.		
but this was Er he weddede Gonnore,		This was before Arthur wedded Gonnore.
That A worthy lady was, and Of good lore.	1156	
Now here Mown 3e sen In Certeyn,		
the Generacioun bothe hol and pley n ;		
And how that Gaweyn Of þ <sup>e</sup> lyne Cam		
Of Iosephes <sup>1</sup> Of Armathie, that Good Man ;	1160	So you see how Gawain was descended from Joseph of Arimathea.
and this Supposeth not the peple here ;		
but It is thus In Alle Manere.		
And now levet h here this Storye		
& of Al this lyne ful Sekerlye,	1164	
and Only torneth to Iosephes Agayn		Now the story returns to Josephes.
As here Aftyr 3e scholen heren ful pley n.		

## CHAPTER LIII.

### OF JOSEPHES AGAIN, AND OF HIS YOUNGEST BROTHER GALAS.

Josephes journeys among the wild forests and beasts between England and Scotland, visits Wales, Ireland, and other strange Countries (p. 310), and then goes to Galaforþ, which he left fifteen years before (p. 311). He finds his mother burid, and his brother Galas a knight, such as Gaanor never saw before (p. 311-12). The men of Hotelise (afterwards Galez) send and ask Josephes to choose them a king (p. 312). By the advice of Gaanor, Nasciena, and twelve wise men (p. 312), Josephes confers the Crown on Galas (p. 313); and with a great company they all proceed to Hotelise, and its chief city Palagre, where Galas is crownd (p. 314). He is so much liked, that after his death the name of his country was changd to Galez, 'whiche Name Neuere chongen schal In this world whiche is Fynal' (p. 315). He marries, and from him descends King Vryens of the Round Table, who was slain in Arthur's fight against Mordret (p. 315). Now,

<sup>1</sup> Fr. *ioseph*, English MS. *Ioseps*, with a curl over the *p*. It must mean Josephes, as in the next chapter, l. 68, the same *Iosep's* occurs, with '*þ his fadyr*' after it.

I'll tell you an adventure of Galaaz's: One evening after hunting he comes on a quaint sight, a great Fire in a dry Ditch (p. 316). Out of it comes a voice, saying that it's his Cousin Symew, who's burning there for his misdeeds, and wants a Place of Religion founded to allay his pains (p. 316-17), which cannot end till Galahad, unstained by lust, comes to quench them (p. 317). So Galaaz promises to found an Abbey, and to be burid there for Symew's ease (p. 317). The Abbey is built and endowd (p. 318), and Galaaz entombd there when he dies, till Lancelot of the Lake removes his corpse (p. 318-19).

Now forth this Storye gynneth to procede,  
and to Othere Materis it wyle vs lede.

After Iosephes  
leaves Piers and  
Pharans,

[<sup>1</sup> which Piers]

he and his com-  
pany wander a  
long time through  
the forests and  
among the wild  
beasts,

For the country  
was but thinly  
peopled.

Iosephes preaches  
everywhere

where the most  
people are to be  
found.

He goes into  
strange countries,  
Scotland, Wales,  
and Ireland,

whanne that Iosephes departyd thenne  
From Piers & Pharans, thiike two goode Menne, 4  
whiche<sup>1</sup> pharans hadde In Governauce,  
thorwh happeng Of A lytel Mischaunce :  
and whanne that Iosephes from hem was gon  
And Ek his Compemye Everychon, 8  
Ful Manye Iornes they wenten In fere,  
and but wilde forest ne fownden they there,  
& Ek wylde bestes In that plas,  
where-Offen the lond repleynsched was ; 12  
and ful Mochel harm they gonnen do  
To þ<sup>e</sup> peple that wente bothe to & fro ;  
For that tyme Bretaygne Repleynsched not was  
Toward scotland but In lytel plas : 16  
and where that Evere Iosephes wente,  
he prechid Goddis Name veramente ;  
and Euere where the Moste peple was,  
Sorrest he prechede In that plas, 20  
And wrowhte Only be goddis Myht,  
and be the holy gost that was so bryht.  
So that he Cam Neuere In non Contre,  
but jif his wille Of the peple hadde he. 24  
And thus wente Iosephes Al Abowte  
Into straunge Contres, with-Owten dowte,  
Into Scotlond, wales, & Into yrland,  
and Into manye Oper partyes, I vndirstand. 28

- & whanne thus he hadde travailled In this Manere,  
 and departed his kynnes Men bothe here & there,  
 Forto Anhawncen there goddis Name  
 In Every Contre where that they Came, 32  
 that so Atte laste him took A talent  
 To Galafort to Gon thanne verament ;  
 and whanne the Castel he Aprochid so Ny,  
 And saugh It wel Amendyd Sothfastly, 36  
 More dowble Ouer that It was  
 Sethen he departed from that plas ;  
 but Merveille per-Offen was but lytel there,  
 For he hadde ben thens Fyftene 3ere ; 40  
 and Abowtes that Castel weren there dyht  
 Manye Abbeyes In worschepe Of God Almyht,  
 that Manye goode men hadden don Mad  
 Sethen Iosephes departed from that sted. 44
- And whanne he was come to galafort,  
 And Ek his Meyne thider gonne Resort,  
 be that tyme his Modyr I-beryed was  
 In An Abbey besides that plas,  
 that by the Castel was there,  
 worthily I-beryed and In fayr Manere ;  
 but Galas that his brothir was,  
 whiche Iosephes lefte In that plas  
 but of 3ong Age At his departyng,  
 was A knyht Afor his A3en Comeng,  
 the worthiest holden In Chyvalre  
 that was knowen In Ony Contre ;  
 And Ordre Of knyht took this Galas  
 Of Nasciens that Stille Abod In that plas,  
 where-Offen Iosephes Merveilled sore  
 whanne his brothir A knyht that he say thore. 60
- and whanne they of Galafort Iosephes sye,  
 Ful gret Ioye they Maden, and Melodye,  
 Of Iosephes and Ek of his fadyr Iosepe ;  
 A3ens hem pere Ronnen A ful gret hepe, 64
- and leaves his  
 kinsmen here and  
 there to preach  
 God's Name.
- At last he goes  
 back to Galafort,
- and finds it twice  
 as big as when  
 he left it,
- fifteen years  
 before.
- Also many abbeyes  
 are built round it.
- He finds his  
 mother dead and  
 burid there,
- but his youngest  
 brother Galas,  
 whom he left  
 quite young,
- has become a  
 brave knight,
- and has been  
 knighted by  
 Nasciens.
- The people of  
 Galafort rejoice to  
 see Josephes and  
 his father.

- and to hem ful grete Festes made,  
 and to here Compenye, to Maken hem Glade ;  
 For swich Ioye as Made dewk Gaanor  
 whanne Iosephes and his fadyr he sawh thor, 68  
 Neuere so gret Ioye half he Made  
 as that tyme he dyde, he was so glade ;  
 For In herte to forn tyme ful sory he was  
 that Iosephes so longe was from þat plas. 72
- A while whanne that Iosep[he]s was rested there,  
 Of the Maners of his brothir he gan Enqwere ;  
 and dewk Gaanor him Answerede Anon,  
 & seide, " swich A man As Galas was On, 76  
 Of body, Of prowesse, and of dede,  
 knew I neuere In non kyngrede."  
 and whanne Iosephes of galas herde this,  
 thanne was his herte ful Of blis, 80  
 and to hym thanne Galas was ful dere,  
 and herteliche hym lovede In Alle Manere.
- The ferste Mownthe þat Iosephes Cam to Galafort,  
 Thedyr Messengeris to him gonnen Resort, 84  
 and thedyr they browhten hym newe tydyng,  
 that sekerly ded was here kyng  
 Of the Rem of hotelise, that was tho Cald,  
 and After cleped Gale3, as now it is hald. 88  
 and bencheson that here kyng ded was,  
 to Iosephes they senten Into that plas,  
 and hym preyden 'for his honowr  
 to Geten hem A lord and a Governour, 92  
 wheche that worthy here Crowne were forto bere  
 In defens Of here lond Every where ;  
 for 3if oure Rem with-Owten kyng be Ony while,  
 It Myhte sone thanne fallen Into Exylle.' 96
- whanne Iosephes herde Of Al this Fare,  
 Anon dewk Gaanor to hym Clepid he thare,  
 and also dede he sire Nascien,  
 To taken Cownseyl of these two Men ; 100

Duke Gaanor  
welcomes them  
heartily.

Josephes asks  
about his brother  
Galas,

and Gaanor says  
he is the best  
knight he knows.

Messengers come  
to Josephes from  
the kingdom of  
Hotelise to say  
that their king is  
dead,

and to ask  
Josephes to  
choose them  
another.

Josephes consults  
with Gaanor and  
Nascien what is  
to be done,

"For 3if the Rem of hotelice with-owten kyng were,  
It Were to the peple a ful gret dere,  
and lyhtly Myht Tornen In to Exyl,  
whiche were to the peple ful gret peryl. 104

wherfore In goddis Name I 3ow preye,  
that trewe Conseil Of Ryht 3e welen Me seye,  
what Maner of Man that best worthy be  
that Rem to governe In Alle degre, 108  
and that the sothe 3e welen me say,  
In charge of 3oure sowles at domesday."

and who will be  
the most worth  
to govern this  
kingdom?

"Sire, quod dewk Gaanor and Nasciens thenne,  
the sothe to Morwe we scholen 3ow kenne." 112

They take a night  
to think about it.

vppon the Morwen whanne it was day,  
thus bothe to Iosephes gonnen they say,  
"Sire, Of that 3e gonnen vs to Refreyne,  
vppon Oure sowles þ<sup>e</sup> sothe we scholen 3ow seyne, 116

that In this Lond Man so worthy Is Non  
Of worthynesse In chevalrye Of flesch ne bon.  
Ne non so worthy A Rem In governaunce to have,  
As Is Galas 3owre brothir, so god vs save. 120

Then they say  
there is none so  
worthy in the  
land as Iosephes's  
brother Galas.

and therfore now doth 3oure likyng,  
For we holden hym best worthy to be A kyng.  
"wel, quod Iosephes, 3it schal I Enqwere  
of Other Men that ben not so Nere." 124

Iosephes says he  
must have a  
further opinion,

thanne sente Iosephes forth ryht Anon,  
Aftyr twelve the wysest Of Al that won.  
Anon to forn hym they Comen thus sone,  
and to hem there spak he Al Alone ; 128  
lyk As<sup>1</sup> he hadde Seyd to dewk Gaanore, [MS. Al]  
to these xij worthy men he seyde Ryht thore ;  
and Anon On styrtte forth be-forn,  
and seide they scholden hym Answeren vppon þ<sup>e</sup> Morn.

sends for the  
twelve wisest  
men in the  
kingdom,

and puts the  
matter before  
them.

vppon the Morwen they Comen Alle twelve, 133  
and Aftyr Gaanor they seyde the Selve,  
and seiden that Non So worthy Nas  
to ben A kyng, As was his brothir Galas. 136

After thinking it  
over for a night,  
they also fix upon  
Galas.

Josephes sends  
for his brother  
and tells him  
about it,  
and how he is  
advysd to make  
him king of  
Hotelise.

thanne Iosephes, his brothir Gan he to Calle,  
and thus to hym seide Aforne hem Alle,  
"Brothir Galas, come hydyr to Me !  
kyng Of the Rem of hotelyce schal I Maken the 140  
be Cownseyl of these goode Men Certeyn,  
For the grete goodnesse that Of 3ow they seyn ;  
For sekerly it Nys not don by Me  
Althowh that 3e my brothyr be ; 144  
but sethen that 3e ben Of swich prowesse,  
I am Ryht Ioyful In Sykernesse  
that 3e ben worthy to haven swich honour,  
Of the Rem Of hotelyce to beren the flour." 148

Galas kneels  
down and receives  
the gift from  
Josephes.

thanne knelede Galas down Anon,  
And of Iosephes this 3ifte Resceyvede thus son.

Then Josephes  
and Galas, with  
Nasciens, Gaanor,

Thanne Aftyr Anon the thrydde day  
Iosephes from Galafornt took the way, 152

and a great  
company,  
go to Hotelise,  
and are well  
receivd by all  
the people.

So dede Ek Sire Nasciens & dewk Gaanore,  
And this 3onge knyht Galas with hem Rod thore,  
and with hem Also gret Chevalrye  
To hotelyce Ryden In Compene ; 156  
and Anon ful worthyly Resceyved they were  
Of Alle the baronage that was there,  
and ful gret Ioye Of hem they Made,  
And ek Al the lond of hem weren glade. 160

Galas is crownd  
by Josephes in  
the city of  
Palagre.

So that it happede On whyt-sonday  
that for this Galas was Mad gret Aray  
Atte Moste worthiest & worschepful Cyte  
Of Al hotelyce, As I telle the, 164  
which that Palagre was Cleped thanne ;  
Thedir Resorted ful Many A Manne  
For to sen the kynges Coronacyon,  
Thedir they wenten with good devocion ; 168  
so that there A kyng I-sacred was Galaa3,  
Of his Owne brothir Iosephes in that plas.

Thus helden they there A worthy feste,  
and weren ful welcome bothe Mest and leste ; 172



so that Galaaz stille kyng dwelde there,  
 and hyghly beloved was Every where  
 Of dewks, Erles, & of Barown,  
 and Also of Alle his Regyown ;  
 so that for his good beryng and his fame  
 the lond Euer Aftyr hym bar the Name ;  
 For Aftyr the tyme that Galaaz was ded,  
 It is Ewere clepyd Galez In that sted,  
 whiche Name Neuere Chongen schal  
 In this world whiche is Fynal.

He is highly  
 beloved by all his  
 nobles and people,

176

Thanne this Galaaz wedded A wyf,  
 A kynges dowhter with-Owten stryf,  
 and On hyre he be-gat, the sothe to say,  
 A sone that was kyng Aftyr his day ;  
 and of that sone be Ryht Engendrwre  
 desendid kyng Vryens, I the Ensure,  
 that was ful of worthynesse

and after his  
 death his land is  
 callid Gales for his  
 sake. /

180

In kyng Arthures tyme, and of prowesse ;  
 and a felawe was Of the Rownde-table,  
 As I 3ow here telle with-Owten fable,  
 and slayn was with kyng Arthowr In bataylle  
 vppon the pleyn Of Salysbery with-Owten faille,  
 where As kyng Mordret and kyng Arthowr  
 To-gederes hadden A ful gret Schowr ;  
 And there Ryht kyng Mordret was slayn,  
 And kyng Arthour I-wownded ful sore Certayn.

He marries a wife

184

and has a son,

188

from whom  
 descends Uriens,

vppon A day as Aftyr it befylle,

I schal 3ow Of kyng Galaaz telle,  
 that hadde I-Ryde Alle A day

who is a knight of  
 the Round Table,

192

and dies on  
 Salisbury plain,

In A wylde forest, the sothe to say,

tyl that It was A3ens the Nght,

that Nethir of his Meyne ne Of howndis hadde he now  
 and so dyrk it be-Cam Anon

where King  
 Arthur and  
 Modret have  
 their great battle.

196

that he ne wyste whedir to gon,

Ne Cowde not knowen his Owne weye,

Certainly As I 3ow Seye.

[syht ;

and loses sight of  
 his followers and  
 dogs.  
 He misses his  
 way in the dark,

208

- so that Into A wast lawnde he happede there,  
 but non Manere Of weye sawhe he nowhere,  
 and thus travers he Rod tyl Myd Nyht  
 tyl atte laste he say A qweynte syht, 212  
 In a drye dicke A ful gret Fyr :  
 thanne thedirward to drawen was his desyr.  
 and whanne he was Comen to that plas,  
 there hovede he, and Abod A ful gret spas, 216  
 and Merveilled what this fyr myhte be,  
 that so lyht brende In Alle degre.  
 And whiles that Galaaz so hovede there,  
 He hears a voice coming from it, he herde A voys As it Come from fere, 220  
 whiche that Seyde there to Galaaz,  
 which says that his cousin is there and cannot get out.  
 "lo, here thy Nygh Cosyn In this plas,  
 that here In this torment do dwelle,  
 and hens ne May not, I the telle." 224  
 whanne Galaaz herde hym Cosyn so Calle,  
 he Merveilled how that myhte befall,  
 and hym Abaschet wondyr Sore  
 Of the voys that he herde thore, 228  
 And seyde to hym, "that thow telle Me,  
 wherby I May knowen In Ony degre  
 what Maner Of thing that thow Art,  
 [leaf 83] Galas is astonisht, and asks the man who he is,  
 And why to the delyvered Is this part 232  
 Of so gret Angwysch and torment,  
 As here with myn Eyen I se present ;  
 whiche thing I desire ful sore to knowe,  
 Of Alle this tormentis vppon a Rowe." 236  
 "I Am Symew, thyn Owne Cosyne,  
 The voice answers, "I am Symew, who expiate in this fire the misdeed I did to Piers.  
 that here now dwelleth In this pyne  
 Forto qwenchen My Mysdede  
 that I dede to Perown of Falshede, 240  
 the wheche Myn Owne Cosyn was  
 As thou hast to forn herd In Oper plas,  
 and therfore non More I schal the Seye ;  
 but, for his love pat On Cros Gan deye, 244

So that In Aleggeng Of my peyne,  
do for me On thing that I schal seyne,  
and fownde here som place of Religyown,  
that with good herte and good devoeyown  
they Mown to Iesw for Me preyen,  
here My peynes forto Aleggen."

"Now do one  
thing to relieve  
me,

and found some  
place of religion  
for me that they  
may pray for me."

248

thanne Answeryde Galaaz, "Sykerle,  
Symew, I have wel herd speken Of the ;  
but telle me now Symew my Axyng,  
Schal this turment ben Euere duryng ?"

252

Galas asks if he is  
to suffer for ever,

"I schal the telle," quod Symew tho,  
"3if that this thing that thou wilt do."

256

"I the graunte, quod Galaaz thanne,  
Ryht As I Am A trewe Manne.

and 3it for the I schal don More ;

with Many fayre Goodes I schal it store,  
and 3erto here don Maken A Riche Abbeye,  
Trustylich, Symew, As I the Seye ;

260

and promises to  
found an abbey,

3it More-Over I schal preyen be my levyng,  
that I, Aftyr this worldes departyng,

264

In that same Abbeye I-beryed to be,  
For Mochel it ben Amendid be Me ;

and be burid in  
it,

and that I hope schal don the Ese,  
Aleggeng thy peyne, And Ek god to plesse."

268

In hopes to relieve  
Symen and please  
God.

Anon thanne Symew be-gan to Crye,  
And thanked Galaaz with voys ful hye.

Symen thanks  
him,

Thanne Seyde Symew 3ere to Galaaz  
whiche that hovede 3ere In that plas,

272

"vndirstondeth, Sire Galaaz, Ryht wel,  
that this torment schal passen Every del

and says that the  
torment shall be  
over when a  
certain knight  
shall come,

Al so sone As that A worthy knyht  
that Aftyr the schal hoten ful Ryht

276

Cometh to vysiten this Ilke place ;  
God with hym schal senden his grace,

and In this dicke stawnechen this feer,  
that thou here Sixt brennen so Cleer ;

280

who shall  
extinguish the  
fire,

- because he shall be pure. and þat be Encheson Of On thing is this,  
that neuere with luxvre he was brend Iwys ;  
and Into this lond Of his Entrynge,
- He shall end the adventures of the St Graal. Alle the poyntes of seint graal scholen hauen Endynge."  
Then Symen says no more. Thanne lefte Symew his talkynge, 285  
And no More Spak to Galaaz the kynge ;  
And Alwey kyng Galaaz Gan hym Refreyne,  
but neuere Aftyr word to hym wold he seyne. 288  
And whanne þ<sup>e</sup> kyng Sawh that he Nolde  
to hym no More speken vppon that Molde,  
Galas goes away, In to his weye he tornede Ageyn  
(As that tyme hym happede In Certeyn,) 292  
where as he departyd the day to fore,  
there As Al his Meyne hadden hym lore ;  
and meets all his company, who have been lamenting him, and there with his Meyne Mette he Anon,  
that for hym hadden Mad ful gret Mon, 296  
lest that som Misaventure  
to hym hadde Comen, I the Ensure ;  
and are rejoict to see him again. but whanne they syen hym wel At his Ese,  
thanne In here hertis it dede hem plese. 300  
vppon the Morwen, whanze it was day,  
Galas sends for workmen and the kyng Abowtes sente be Every way  
bothe Aftyr Masowns And Carpenterere,  
An hows Of Religiown to Fownden there 304  
where As Symew to hym spak :  
thus dede kyng Galaaz with-Owten lak,  
builds an abbey of the Trinity, wherein sixty monks are to live. and fownded An hows Of the Trenite,  
And there-Inne Syxty Monkes serteinle, 308  
and therto fownded hem with good Inowhe,  
Of londes and Rentes, Oxen And plowhe,  
So that they hadden Suffysawnt levynges  
for Alle Cristen Sowles to preyen & synge. 312  
When he dies, he is burid in that abbey with all his armour, And Al so sone As kyng Galaaz was ded,  
he let hym beryen In that same sted ;  
And with hym Al his Armure,  
And Also his helm, & his sward, I the Ensure ; 316

& þere In A Riche grave hym pytte,  
 For that non Man scholden Remeven Itto  
 to Fore tymes that lawncelot the lake  
 thedyr come, þat body vp to take,  
 that with gret peyne it scholde Remeve.

that no man may  
 move his body  
 till Lancelot of  
 the Lake comes,  
 who takes it up  
 with great  
 difficulty.

320

Io here of Galaaz the storye doth leve,  
 and telleth now of Iosephe<sup>1</sup>,  
 how that he departyd from that hepe,  
 From Iosephes, and from his brothir Galaaz,  
 And tornede Aȝen In to Anothir plas.

The story returns  
 to Joseph.

[<sup>1</sup> MS. Iosep'a.]

324

## CHAPTER LIV.

### HOW JOSEPH DIED, AND JOSEPHES 'PASTE TO GOD IN A BLESID TYME.'

Joseph dies, and is burid in an Abbey of the Cross of England (p. 320); and Josephes, sick and 'deseysy,' goes to King Mordreins (p. 320), and says he is full of joy, because God has told him he shall die next morning (p. 320-1). Mordreins then asks for some token of remembrance of him (p. 321), and Josephes tells him to send for the Shield which he gave him for his battle with Tholomer (see vol. i. p. 109-110). When it comes, Josephes's nose bleeds (p. 321), and with the blood he makes a Cross on the Shield (p. 322), gives it to Mordreins, and says no one shall hang it on his neck without repenting the deed, till Galahad takes it (p. 322). Mordreins thanks God for giving him sight to see the shield (p. 323), and asks Josephes where he shall put it (p. 323). 'On Nasciens's tomb, for there shall Galahad come' (p. 323). On the morrow Josephes 'paste to God in a blesid tyme' (l. 138). His father's body is carrid into a land where there is a famine, and at once the famine ceases (p. 323). The body is burid in the Abbey of Glays, which is thenceforth called Glayst-yngbery (p. 324).

Thanne procedyth forth this storye,  
 and telleth how þat to Galafort Iosephes gan hye,  
 to speken with kyng Mordreyns verament  
 that often tymes hadde for hym sent,  
 whom ful gret desir he hadde to se,  
 As I ȝow seye ful Certeynle.

Josephes returns  
 to Galafort to  
 speak with  
 Mordreins,

4

who desird to  
 see him.

- In the mean time,  
his father dies,
- In this Mene while deyde Iosephe his fadyr dere,  
and was Entered In a fair Manere 8  
In Engelond, As seith this storye,  
In an Abbey Of the Croys, As it Maketh Memorye.  
wherfore Iosephes sore discomforted was,  
For his fadyr was beryed In that plas, 12  
For ful gret love was hem be-twene,  
As Ewere be-twene fadyr & sone Men Myhte sene.  
And Iosephes Ryht ful feble was tho,  
that vnnethis for Syknesse Myhte he go, 16  
what for fastyng and for travaylle  
Onnethis Myhte he gon Sawn faille ;  
And so Al deseysy & ful Syk he wente  
To Sen kyng Mordreyns veramente, 20  
In the same Abbey wheche he let Make,  
and let It fownden for his Owne sake.  
whanne he was Comen In to that plas,  
Evene there As kyng Mordreins was, 24  
and hym hadde Salwed In fayr Manere,  
thanne seide kyng Mordreyns to hym there,  
"Sire, Ryht welcome forsothe 3e be !  
longe haue I desired 3ow to speken & se, 28  
and with me here, sere, for to dwelle,  
For Manye thinges I moste 3ow telle ;  
For trewly ful longe thinketh Me  
that 3e han been Owt Of this Contre ; 32  
and therfore wolde I weten ful fayn  
how that It stont with 3ow Certayn."  
"Syre, I am Al heyl and sownd,  
blessed be god, vppon this grownd, 36  
For More Ioye Neuere I ne hadde  
thanne I now haue, I May be gladde."  
"now where-Offen, good Sire, quod Mordreins þ<sup>e</sup> kyng,  
May I not knowen Of that thyng ?" 40  
"3is sire," quod Iosephes, "certeynly,  
I it schal 3ow tellen ful trewly :
- to Iosephes's  
great distress,  
and is burid in an  
Abbey of the  
Cross.
- Josephes himself  
is very ill,  
as he goes to  
visit King  
Mordreins in  
the Abbey which  
he founded.
- Mordreins says  
he has long  
desird to see  
Iosephes,
- and to know how  
it is with him.
- Josephes says  
he had never  
more reason to be  
glad in his life,

Sire, I schal 3ow sein At this tyme,  
 hens schal I passen to-Morwen At pryme 44  
 Owt Of this world Into Anothir place :  
 thus hath sent me to seyne the kyng Of Grace."

And whanne kyng Mordreyns herde this,  
 Anon he wepte for deol Iwys, 48  
 & seide to Iosephes In this Manere,  
 "A ! goode Iosephes, My Frend so dere,  
 Now I am here A-lone In this Contre,  
 and for-saken Alle myn Owne londis & fe 52  
 For the grete love that I In 3ow fond,  
 this, Iosephes, I preie 3ow vndirstond ;  
 Now sethen that it Is So Nygh 3oure tyme  
 that 3e scholen hens passen to-Morwen At pryme, 56  
 with herte I 3ow preye ful Specyale  
 that Som Maner Of Tokene 3e welen leven Me,  
 that I Of 3ow Myhte hauen som Manere Remembraunce,  
 what so Euere me be-happed In Ony Chaunce." 60

"this schal I don, Sire," quod Iosephes tho ;  
 And thanne hym bethowhte how he myhte do.  
 thus sone Anon It Cam In his Mynde ;  
 thanne seide he to Mordreyns that was so kynd, 64  
 "do bringen that scheld hider to Me,  
 that In to the Bataille I be-took the,  
 Whanne thoW Werredest vppon Tholomer,  
 and Of hym haddest the vittorye ther." 68

kyng Mordreyns seide it scholde be do,  
 and bad A Man Anon therfore to go ;  
 for that scheld faste by him it was,  
 and Every day he it kyste In that plas, 72  
 for the grete love he hadde therto,  
 Eche day twye or thries he kyste it so.

The same tyme the scheld Cam Iosephes before,  
 At his Nese he bledde wondyr sore, 76  
 and that stawnched it wolde not be  
 For non thing he Cowde 3it se.

Anon thus sone he took this scheld  
that kyng Mordreins bar In the feld, 80  
he makes a cross on the shield with the blood,  
and A Myddes the scheld, pere As he stood,  
he Made a Croys with his Owne blood.  
and whanne that so he hadde I-don,  
to kyng Mordreins he betook it Anon, 84  
gives the shield back to Mordreins to remember him by, telling him that the cross shall remain fresh for ever,  
and seide there to Mordreyns the kyng,  
"this schal I leven 3ow In Remembryng.  
In this scheld A Crois I have Mad here  
with myn Owne blood with-Owten dwere; 88  
So that whanne 3e taken this scheld On honde,  
On Me to thenken scholen 3e fonde;  
For the Croys that I have Mad here  
schal Evere lasten As fresch & fere 92  
as it is this ilke same day;—  
beleve wel, kyng Mordreyns, that I the say;—  
and if any knyght is so rash as to put the shield on him, he will repent it.  
and 3if Ony knyht that so bold be,  
Abowtes him it hangen In Ony degre, 96  
that he ne schal ful sore Repente,  
Tyl that A worthy knyht Come presente,  
wheche the worthy Galaaz schal be hote,  
The laste Of the lyne Of Nasciens Rote; 100  
and he this scheld schal taken On honde,  
And non but he; this thou vndirstonde;  
For there schal neuere ben knyht so hardë  
hit to Ocupyen, but Onlich he; 104  
For lik as mo Merveilles be this scheld hast þou seye,  
3it Mo schal galaaz werken Many weye;  
and lik As this scheld passeth Alle Oper scheldis,  
So Galaaz schal passen In townes and feldis 108  
and shall excel all other knyghts.  
Alle knyhtes Of Chevalrie In every dede,  
So Merveillous & worthy In his Manhede.  
and with that the kyng gan to se  
bothe þe scheld an Cros ful verrayie; 112  
Thanne took the kyng this scheld On honde,  
and Often to kyssen he gan it fonde.



- and seide, "lord God, I-worschepid thou be,  
that Grace Of Syhte hast graunted me  
This Crois to Sen here with Myn Eye;  
Now, goode lord Iesw, Gromessye."  
and thanne bespak kyng Mordreins  
To Iosephes Er he wente theins, 116  
"Sethen 3e han me left this Ilke thing  
3ow forto haven In Remembryng,  
Telleth me, Iosephes, I 3ow pray,  
where that this scheld putten I may, 124  
So that thike worthy knyht  
It myht properly Comen to his syht."  
Thanne Iosephes Seyde to hym tho,  
"Sire kyng, 3if Aftyr Me 3e welen do, 128  
loke where Nasciens Is beryed whanne he is ded,  
and hange 3e that scheld In thike same sted;  
For thedir schal Comen that goode knyht  
at the fyftenethe day, I sey 3ow Ryht, 132  
Aftyr that he hath taken the Ordre of Chevalrye;  
Ful faste thedirwardis he schal hym hyc."  
thanne seide the kyng it scholde be do.  
and thus Iosephes there parted hym fro. 136  
Vppon the Morwe Atte Owr Of pryme  
he paste to God In A blesid tyme,  
and was Entered In that same Abbey  
There As kyng Mordreins bedered lay. 140  
but thanne Comen Othir Men, and his Fadyr bore  
Into A Nothir Contre besides thore;  
For A gret Affamyne Amonges hem was.  
his body they boren Into that plas,— 144  
For this storye ful trewe it Is,  
and also I-proved with-Owten Mys,—  
that At the Entre Of that holy Man  
Al that Famyne Secede Anon than;  
and the lond becam ful Of blessidnesse,  
Of Catel, Of good, and Of Al Richesse; 148

Mordreins regains  
sight to see the  
shield and the  
cross, and  
gives thanks  
Christ for his  
mercy.

He asks where  
the shield shall  
be kept?

[leaf 84]

Josephes advises  
it should be hung  
over Nasciens's  
tomb.

Then they part.

At the hour  
of prime the  
next morning,  
Josephes passes  
to God,  
and is burid in  
the abbey.

His father's body  
is carrid to  
another country,

where a famine is  
stopt by it,

and the land  
becomes fruitful.

Joseph's body is  
solemnly buried  
at the Abbey of  
Glastonbury.

The story goes to  
Aleyn.

so that they seiden with-Owten Obstacle,  
' that God for that body wrowhte Miracle 152  
the wheche they browhte Into that Contre ;'  
and In Abbey was buried ful Solempne,  
that thabbey of Glays that tyme was Cald,  
whech Abbey of Glaystynghery now men hald. 156  
Now Resteth here this storye,  
and Of Aleyn the Sone Of bron Maketh Memorye.

## CHAPTER LV.

HOW CASTLE CORBENIE IS BUILT FOR THE HOLY GRAAL,  
AND VENGEANCE IS DONE FOR DESPITE TO IT AND  
SOLOMON'S SWORD.

Josephes, before his death, gives the Holy Graal in charge to Aleyn (p. 326), and with it he and his brethren journey from Galafors through strange lands, till they come to a foolish (*nise*) people, who know nothing but land-tilling, in the land of Foreygne, the king of which, Galafres, is a leper in his city Malce (p. 326-7). The king has Aleyn brought before him, and asks him if he can cure him (p. 328). Aleyn says, Yes, if he will turn Christian, and destroy all his idols (p. 328). Galafres then breaks them all to pieces (p. 329), is christend (p. 330), and Josephes shows him the Graal, which cures him instantly (p. 330). In honour of this, Galafres beheads all his people who will not turn Christians, so that the land is converted within a month (p. 330). He then offers to give his daughter in marriage to Aleyn's brother Joswe, and build a Castle for the Graal (p. 331). The castle is built, and is miraculously directed to be calld *Corbenie*, or Treasure of the Holy Vessel (p. 331-2). The Graal is deposited there, Joswe crownd there, and marrid to Alphanye, on whom he begets an heir, Amynadappe (p. 332-3). At night, King Alphasan (formerly Galafres) sees a Vision,—the Graal on a silver table, a priest before it, and the sound of a thousand voices, and of the beating of birds' wings (p. 333). Then a flaming man tells him that he shall suffer for being in that holy place, and stabs him through both thighs (p. 333-4). The king gets his barons to carry him out of Corbenie, which he names "The Palace of Adventure" (p. 334-5), and in which no knight but one ever slept without meeting his death (p. 335). In ten days Alphasan dies, and is buried with Aleyn in St Mary's at Corbenie (p. 335-6). After Joswe's death, his son Amynadappe reignd in his stead (p. 336). And Amynadappe

begat Carcelois, and Carcelois Mangel, and Mangel Lambor (p. 336). Now, Lambor fought with his old cousin Varlaus, who was a paynim, and discomfited him (p. 336-7), and Varlaus went on board the ship which Nasciens entered at the Yl Tornaunt (vol. i. p. 356, &c.), and found a sword—Solomon's—with which he, Varlaus, killd king Lambor (p. 337); whence came great tribulation to both lands, for in neither did tree bear fruit, or fish live, and they were calld *the Wastable Land* (p. 337-8). On going back for the Scabbard, King Varlaus falls dead (p. 338). Now after Lambor, his son Pellean reigns, who is wounded through both thighs, is calld King Mayham (p. 338), and is heald by Galahad. Pellean's son is Pelles, whose daughter Pelle passes all women in Britain for beauty, save Gonnore, Arthur's wife (p. 339); and on Pelle, Launcelot begets Galahad, the blessed knight, who ends ail the Adventures of Britain (p. 339).

Now this Storye furthereth doth telle  
bothe Of Iosephes and Aleyn ful snelle;  
whanne that to the deth he drowhe so Ny,  
thanne behelde he Aleyn ful witterly,  
and sawgh that he wepe so faste;  
thanne he hym Axede Attē laste,  
“Aleyn, why wepyst thou so sore?  
telle me thy Cause why and wherfore.”

“Sire, I May wepen Ryht wel,  
and 3e it knewen Every del,  
For A schepe that Alone left Is  
With-Owten pastour Oper herdeman I-wys;  
Anon Cometh the wilde lyown,  
And it distroieth Al & Som.  
Sire, this Mater I telle by the  
that Art my pastour Sykerle,  
And I 3owre schepe as [3e] wel knowe  
that thus from Me scholen deye nowē.  
ho schal thanne My pastour be?  
Now, good sire, thot 3e welen tellen Me.”

“3e scholen 3oure self been A good pastour,  
and Aftyr me 3e wil werken Eche Owre.  
but loke that 3e non Marchant pastour be,  
that Fychcheth his Eyen<sup>1</sup> In Eche degre;

4 When Iosephes  
is dying,  
he sees Aleyn  
weeping,

8 and asks what is  
the matter?

12 Aleyn says he  
weeps because  
Iosephes is  
leaving him  
alone,

16

like a sheep that  
has lost its  
shepherd.

20

Iosephes bids  
Aleyn be shepherd  
after him,

24

[<sup>1</sup> Fr. *qui l'aveu-*  
*ses oelles* (sheep)  
*ou leu*]

and be faithful  
and active.

but torne 3oure Eyen from Idelnesse,  
and Ocupie 3ow In good Besynesse  
that schal kepen 3oure body from Alle torment,  
and to Endeles blysse 3ow Represent ; 28  
therfore loke that 3e kepe 3ow wel  
that the Enemy In 3ow haue part non del."

He sends for  
the Graal,  
and gives it to  
Aleyn,

Thanne dyde Iosephes Anon to-forn hym brynge  
the holy vessel with-Owten lesynge, 32  
and seide to Aleyn In this Manere ;  
"lo, this holy vessel I betake the here  
wiche Iesu Crist my fadyr be-took ;"—  
Aleyn it Resceyvede, & not forsook ;— 36

and bids him take  
care at his own  
denth that the  
vessel may still  
stay in the land.

"and whanne Owt Of this world pat 3e schole pase,  
loke that 3e it Ordeyne In to swich A place  
that In this Rem It mot stille dwelle,  
And be 3ow I-Sesed, As I 3ow telle." 40  
So Aleyn Of this worschepful 3ifte there  
he was ful Ioyful In Alle Manere.

When Iosephes  
is dead,  
Aleyn leaves  
Galafort with  
his brothers,

Whanne that Iosephes to God past was,  
Aleyn Remevede from that plàs, 44  
Owt from the Contre Of Galefors ;

who all are  
marrid except  
one,

and his bretheren with hym gonzen Resort,  
For Wedded weren they Everychon,  
Alle his bretheryn Except On 48

Joswe.

wiche that Ioswe I-Clepyd was,  
that tho was vn-Maryed, so was his grace ;  
and the beste knyht he was be Est Oþer West,  
and Of Alle his Bretheren Aleyn loved hym best. 52

Whanne that from Galafort he Gan gon,  
thanne Axeden him his bretheryn Everichon,  
'Into what Contre that he wolde Go.'  
and he hem Answerede, 'he Niste not tho, 56

They go where  
God and ad-  
venture lead  
them.

but as God And Aventure  
vs wile Cowndeye, I 3ow Ensure.'

So wente he forth, And his bretherin Alle,  
As be Aventure to hem gan falle ; 60

And An hundred Mo Of his kynrede  
 Forth with hym than gan he lede,  
 and seide 'that Som voide Contro  
 with that kynrede Repleynsched scholde be,  
 So that with Al his power  
 he worschepid & Servid god Everywher.

A hundred of  
 his kindred go  
 with Josephes to  
 replenish some  
 vacant country

64

Thus wente he Forth In his Iorne,  
 as was his Aventure and destyne,  
 tyl he Cam In to A strounge land  
 where As Nise peple he fond,  
 That ne CoWden but Of Lond tylyng,  
 Swich was here labour and here werkyng ;  
 and that Rem was Clepid Foraygne,  
 Of Wheche the kyng was A lepre Certaygne,  
 and so Orible he was to Mannes Eye  
 that Eche Man schoned his Compenye ;  
 And his Name was Clepyd Galafres,  
 Somtyme A worthy knyht In pres,  
 and dwellyd In his Owne Cyte  
 That Malce was Clepyd, As I telle the :  
 and the Same kyng A paynem was,  
 And Ek Al his peple In Every plas.

68

He comes to  
 strange land  
 where foolish  
 people dwell,  
 who know  
 nothing but  
 tilling land.

72

The country is  
 callid Forayne,  
 and the king  
 is a leper

76

namd Galafres,

who has been a  
 worthy knight.  
 He dwells in his  
 city of Malace,  
 and is a paynim.

80

Whanne Aleyn Into the Cyte Entren began,  
 On hym there loked Many a Man,  
 and wondred what peple what they were  
 That Into the Cyte Entrede so there,  
 alle Barefoot, And In powre vesture,  
 Of wheche the kyng herde, I 3ow Ensure.  
 and thus sone Comanded the kyng  
 hem to-forn hym bringe with-Owten taryeng,  
 So that Openly he Myhte hem Se,  
 And whens they comen and [of] what contre.

84

The people of the  
 city wonder at  
 Aleyn and his  
 company,

88

and whanne he hem Sawh In his Syht,  
 thanne Axede he hem Anon Ryht  
 'Of what Contre that they were.'  
 thanne Answerid they Anon In fere,

92

and the king asks  
 whence they  
 come ?

96

They say 'from  
Jerusalem.'

"Sire, Of Ierusalem boren we be,  
Eche Man that Is In this Compeyne."  
and whanne the kyng herde this,  
he Axede, "whiche Of 3ow Mayster Is?" 100  
A-Non that Compenye Alle On Rewe  
there gonne the kyng Aleyn to schewe.

The king asks  
Aleyn if he can  
cure his discease.

thanne seide the kyng, "Aleyn, I 3ow pray,  
Conne 3e me Owht Cownseillen In Ony way 104  
to koueren me Of my Maladye?"

Aleyn says he  
will cure the king  
in three days,  
if he will follow  
his advice.

"3e, sire kyng, quod Aleyn trewelye,  
3if 3e wil don As I 3ow teche, 108  
Of this Maladye I schal ben 3oure leche  
with-Inne thre dayes with-Owten Mo."

Galafres promises  
to do whatever  
he is told;

"3e, quod the kyng, May I troste therto?"  
"Sire, quod Aleyn, And 3e welen Me leve,  
with-Inne iij dayes 3oure helthe I schal preve." 112  
thanne kyng Galafers Answerid tho,

for he would do  
anything to  
recover his  
health.

"What 3e me Comaunden I schal do."  
"how May I this beleve?" quod Aleyn.  
"3is sewrly, quod the kyng, Iu Certeyn, 116

For there nys non Manere Of thing Erthly  
that I Nolde do to haven helthe Of Body."  
"thanne, quod Aleyn, I schal 3ow Say,  
what 3e mosten don with-Owten Nay; 120  
and 3if 3e don not myn Comaundement,  
3e Geten neuere helthe verament."

Aleyn says he  
must forsake the  
Sarrasins' law,  
break his idols,

"Now, seith Onne, quod the kyng thanne,  
and I it schal don As I am trewe Manne." 124

and become a  
Christian.

"Sire kyng, and helyd thou wilt be,  
Sarrasynes lawe forsake thou Sykerle,  
and Alle thin ydoles to breken In fay,  
that thou hast beleved Onne Many a day; 128  
and whanne thou hast the devel Forsake,  
thanne to Goddis lawe thou schalt þe take;  
and Aftyr, I-Cristened thou schalt be,  
And thanne Othir thinges schalt thou se, 132

Myn holy vessel, beleve this wele,  
 be whiche thou schalt haue Al thin hele,  
 and I-clensed, Sire kyng, to be  
 Of Al thy Maladye, Sire, certeinle ;  
 And 3if I do not this Ilke Dede,  
 I 3eue the leve to smyten of myn hede,  
 And Of Al myn hol Compene, ye,  
 Sire kyng, I the Enswre trewelye."

Then he shall be  
 heald by the  
 holy vessel,

136

This kyng that so moche desired his hele,  
 lystenede what Aleyn seyde ful wele,  
 and Merveyllede Mochel Of his promys  
 that Of his behest he was so Nys,  
 and seide, "Aleyn, I wyle gladly do  
 Al that 3e Comaunden Me vnto ;  
 and but 3e holden 3oure promys,  
 On 3ow I schal don ful hard Iewys ;  
 and therefore loke that 3e seye me non thing,  
 but 3if that to ende 3e Connen it bryng."  
 thanne to him Answerede Aleyn Anon,  
 "doth by me, Sire, what 3e lyst don,  
 but 3if the same day Of 3oure Crestenenge,  
 helthe & bote I schal to 3ow brynge."

or Aleyn engages  
 to forfeit his life,  
 and those of his  
 companions.

140

the kyng Anon the temples dide down throwe,  
 And Ek Alle his ydoles vppon A Rowe ;  
 and whanne he hadde I-don Al this,  
 & distroyed Alle his Mawmetis I-wys  
 that Ewere belongede to paynem lawe,  
 he hath hem to-borsten and to-drawe ;  
 & thanne seide the kyng to Aleyn tho,  
 "wylt þou Ony more 3it that I do ?"

144

Galafres says he  
 will do as Aleyn  
 says,

148

and warns him  
 not to fail in his  
 share of the  
 bargain.

152

"3is, quod Aleyn, with-Owten faille  
 thou Most be Crestened from toppe to taile."

Galafres destroys  
 all his temples,  
 idols,

156

and every thing  
 belonging to the  
 paynim law.

160

thanne let he Fyllen A ston in hye  
 Ful Of water ful trewelye,  
 and blessid it was, and halwed Also,  
 and Anon he let the kyng be Crestened

Then Aleyn says  
 he must be  
 christend,

164

168

which is done by  
a priest namd  
Alphazan (after  
whom Galafres is  
namd Alphasem.  
Fr.).

Then the holy  
vessel is showd  
to the king,

and he is cur'd of  
all his leprosy by  
the sight.

He becomes a  
good man at  
once,  
and has all his  
people beheded  
who will not turn  
Christians.

So all the land is  
converted in a  
month.

The king asks  
Aleyn to do one  
thing for him,

which is, not to  
take the Graal  
away.

and pere kyng Galafers Cristened was than  
Of An holy prest that hyhte Alphazan.

& whanne that thus I-cristened was he,

and Owt Of the water Comen Certainle, 172

thanne browhte Aleyn this holy vessel Anon,

and to kyng Galafors gan he gon,

& there it discouered & schewed it þ<sup>e</sup> kyng,  
whiche was to hym A ferly thyng. 176

and whanne the kyng beheld that Syht,

Anon was he Clensyd thorwgh goddis Myht

As Clene Also fayr as Ewere he was ;

and thus was he keveryd be goodis gras, 180

So that neuere Man On hym Cowde Aspye

that Ewere he hadde poynt of Meselrye.

and whanne he beheld this worthy Cure,

that he was Mad so Clene and pure 184

thorwgh that Ilke Glorious vessel,

he seide it was holy Every del,

that so be this Aventure & this Myracle

he wax A goodman with-Owten Ony Obstacle, 188

and let to beheveden Al his Meyne

that Cristene peple ne wolden not be,

So that theke Rem to Cristendom torned was

with-Inne lesse thanne A Mownthe, be goddis gras ;

So that for the Miracle, with-Owten dowte, 193

Al that Lond was Cristened Abowte.

Whanne this Lond thus Conuertyd was,

Onlich thorwgh helpe Of Goddis Gras, 196

thanne seide the kyng to Aleyn tho,

"Now, dere frend, On thing 3e welen for me do."

"Seith on, quod Aleyn, what It schal be,

And I schal it don, Sire, ful Sykerle." 200

"Aleyn, of this that I schal 3oW preye,

that 3e it Me denyen In Non Weye,

So that this holy vessel that here I se,

Owt of this place neuere Remeved to be ; 204



And 3if it like 3ow that It be so,  
 3it More for 3ow thanne wile I do,  
 I schal don Maken A strong Castel  
 That holy vessel to kepen In ful wel,  
 And for 3ow also there-Inne to dwelle.  
 And to 3ow More 3it schal I now spelle,  
 To 3owre Owne brothir that Is so dere,  
 My dowhter I schal 3even to his fere,  
 and Corowne hym kyng be My levenge,  
 & Of Alle My londis to 3even him sesenyng  
 be this Condiscion, As I 3ow telle,  
 that this holy vessel Abyde here styлле."  
 Thanne Answerede Aleyn to hym Ageyn,  
 "I Concente wel therto In Certeyn ;  
 For My purpos it hath Evere I-be  
 That Onliche My dere brothir Ioswe  
 Aftyr my deth hyt schold have,  
 that For to Governen, to kepen, & save."

Anon the king, with-Owten More,  
 let fechchen his dowhter hem before,  
 and knytte Ioswe and hire In fere,  
 wheche that to hym weren both leef & dere.

thus sone thanne vppon A watyr side,  
 A Castel he Ordeyned that Ilke tyde,  
 that strong & Merveillous it was to se,  
 With A ful fair paleys Certeinle ;  
 And Manye Riche howses there weren dyht,  
 Ful Riche And Ryal to Alle Mennes syht.

and whanne this Castel thus Ordeyned was,  
 they it behelden In Eche A plas,  
 And vppon the ton 3ate In that sted,  
 they fownden lettres wreten with Red ;  
 and thus the lettres Gonnen specefye,  
 'that this Castel scholde ben Clepid Corbenie<sup>1</sup> ;'  
 And In Caldev was this scripture,

<sup>1</sup> Compare the *corban* of the Gospel.

208 King Galafres  
proposes to  
build a castle for  
the Graal,

212 and to marry his  
daughter to  
Aleyn's brother  
Joswe,  
who is also to be  
heir to the  
kingdom,

216 If the Graal  
stays there.

Aleyn consents.

220

224 Joswe and the  
princes are  
betrothd,

228 and the castle of  
the Graal is built.

232

When it is finisht,  
they find written  
on one gate,

236 In red letters,  
that this castle  
should be calid  
Corbenie.

'Corbenie' means  
Treasure of the  
Holy Vessel.

whiche Is to vndirstonde As be lettrure, 240  
as this place frely schal be,

Trosour Of þ<sup>e</sup> holy vessel ful Sykerle.  
thanne gonnen they seyn to Alle Anon,

. . . . . 244  
that it ne was Goddis wyll

Non Othir Name to ȝyven vntille.

Thus was that Castel Cleped Corbenye  
Of Everych Aftyr ful Sekerlye. 248

And whanne Fenyscht was this Castel  
In eche degre bothe faire and wel,

Then the Graal  
is put into the  
castle in a fair  
chamber.  
On the next  
Sunday

They browhten the vessel thedir with-Inne,  
Into a fair Chambre, and qweynte Of gynne. 252

and vppon the Sonday next Sewenge  
Aftyr that holy vesselis Entringe,  
The kyng Comaunded there Anon

Joswe is to be  
marrid to King  
Galafres's daugh-  
ter.

That thike Mariage scholde be don 256  
be-twixen Ioswe and his dowlter dere,  
and therto Asemblede the peple In fere ;  
So that this Mariage thus was I-do,

All the princes do  
homage to him,

and Alle the Royalles Comen hem vnto, 260  
and there to Ioswe diden they homage ;

and he is crown'd,

and thike day was Crowned with hygh baronage  
As verray kyng Of Al that lond, .  
In Corbenie was Crowned, I vndirstond ; 264

and marrid to  
Alphanye.

and Ek he wedded there his wyf  
That highte Alphanye With-Owten stryf.

All the company  
is fed by the  
Graal.

& Al the peple that there Ete thyke day,  
they weren Repleynsched with-Owten Nay— 268

be the grace Of that holy vessel of pris—  
with alle Maner Metes and delecasyes ;  
and what that Evere they Onne thowhte,  
To-forne here Eyen It was hem browhte. 272

that Nyht Ioswe with-Owten lettynge  
be-twixen hym and his was Conceyvenge ;  
and be-gat An Fyr bothe fayr & fre

Joswe begets an  
heir,

- that kyng Regnede Aftyr Ioswe ; 276  
 and A-Mynadape was that kynges Name,  
 kyng Of Foraigne, & a Man of fame.  
 As the kyng<sup>1</sup> and his Wyf lyen that Nyht  
 In A bed ful Richely I-dyht, [*i. e.* Galafres, or Alphasan.] 280  
 abowtes Mydnyht whanne he Awook,  
 Thanne Aboutes hym Gan he to look,  
 and there sawh he with-Owten fable  
 the holy vessel stonden yppon A table, 284  
 the wheche, Clene Syluer him thoughte it was ;  
 and A man standyng therby In that plas,  
 wheche he ne knew nethir More ne lasse,  
 and Reuersed as A prest toward his Masse ; 288  
 & Abowtes him he thowhte þat he herde there  
 A thowsend voyses, but he Nyste where ;  
 and Alle to God ȝoven they thankynge ;  
 that was the Noyse Of here Sownenge ; 292  
 but for nowht that he Cowde do,  
 he myhte not Sen whens it cam fro ;  
 and ȝit Al this not withstondynge,  
 he herd Abowtes hym A wondir thinge : 296  
 betyng Of Bryddes Wynges In fere,  
 as they Alle they in the world hadde ben there.  
 and As sone As this Noyse I-left was,  
 the vessel was Remeved Owt Of that plas. 300  
 thus sone to hym Aperedre there  
 A man As it were In flawmes Of Fere,  
 and seide to this kyng there As he lay,  
 hos Name to Alphasan was torned that day, 304  
 and seide, " Sire kyng, I warne the  
 here behoveth non Resteng forto be,  
 Nethir for the, ne for non Oper this tyde ;  
 here ben ȝe not worthy to Abyde ; 308  
 but ȝif A Man Of Clene lif he were,  
 this place scholde he not Entren here  
 where as the holy vessel worschepid schal be,

afterwards callid  
Amyndap.

That night king  
Alphasan has a  
vision in bed,

of the Graal  
standing on a  
table of silver,

and a man  
ministering as a  
priest at mass,

and a thousand  
voices giving  
thanks to God;

then there is a  
great beating of  
birds' wings,

and the vessel  
vanishes.  
Then a flaming  
man appears,

and tells Alphasan  
it is not safe for  
him to be there,

as nobody who is  
not clean of life  
may enter where  
the Graal is  
worshippt.

As with thin Eyen thou hast here se. 312  
 therfore hast thou don An hardy dede  
 that dorstest here lyggen In this Stede ;  
 Wherefore Crist wil taken veniaunce ;  
 & that schalt thou knowen with-Owten variaunce." 316

The flaming man  
 strikes Alphasan  
 through both  
 thighs with a  
 sword,

Thanne with a swerd he Owt Braste,  
 that In his hond he held wel faste,  
 and him smot ful harde and smerte  
 that thorwgh bothe thyes the swerd Owt sterte, 320

So that On the tothir Side it was sene,  
 & seyde thanne to this kyng be-dene,  
 "Now it is Good that Alle Oþere war be,  
 and that they taken Ensamble by the ; 324

as a warning to  
 others that no  
 one may enter  
 the Graal  
 chamber

For ho-so Entreth In to this place,  
 he may ben Siker Of Sory Grace,  
 that Owther ded schal he be,  
 Oþer schamfully departen sikerle, 328

but the one  
 worthy knight.

But ȝif it be that Worthy knyht  
 That here to Entren is grauntyd Myht."

Then he draws  
 out his sword  
 and vanishes.

thanne thus sone his swerd Owt he drowgh,  
 and vanschede Away, and Nystē howgh. 332

King Alphasan  
 faints

thanne Fyl this kyng In Swownenge  
 thorwgh thike strok and his hurtynge,

and nearly dies of  
 pain.

For the Grete peyne he suffrede thore  
 he wende han lyved Neuere more, 336  
 but sykerly wende han deyde Er day,  
 So sore hit hym grevede, þ<sup>e</sup> sothe t[o say.]

His barons and  
 knights are  
 astonisht when  
 they find him in  
 the morning.

On the Morwen, whanne It was lyht,  
 to the kynges Chambre drowgh baroun & knyht, 340  
 and Fownden the kyng I-wounded ful sore,  
 where-offen they Merveilled, Al that was thore.  
 thanne Axede they him Everichon  
 how that this Aventure Cam hym vpon. 344

He begs them to  
 take him away,

"Ha ! for the love Of god, quod the kyng ;  
 with me non longere haue talkyng,  
 but helpeth me hens Owt Anon,

- that Owt Of this Chambre I were gon ; 348  
 For this place So holy it Is,  
 and *perto* so ful Of Ioye and Blis,  
 be Entreing Of this vessel  
 This paleys is Sanctefyed Everydel, 352  
 So that non Man here Resten Schal  
 In place there As Is this Sank Ryal ;  
 And thys paleys hath the moste wondir Name  
 that Evere I herde Of of Ony fame." 356  
 thanne Axeden these barowns Certainle  
 "What Maner of Name that Myhte be."  
 thanne seide the kyng to hem Ageyn,  
 "The Paleys Of Aventure" It is Certein ; 360  
 For Mo *Merveilles* here scholen 3e Sene  
 thanne in Alle this world Aftyr, I wene."  
 And thus this kyng 3af It the Name  
 'the paleys of Aventure,' And Of gret fame ; 364  
 and so was it Clepid for Evere More,  
 'the paleys Of Aventure,' as I Rehersid before ;  
 and for thiike Selve Aventure  
 that to the kyng Cam, I 3ow Ensure, 368  
 Thider Cam Many A dowlty knyht  
 In that paleys to slepen On Nyht ;  
 but Sekerly there lay non In that stede  
 that On the Morwen he was fownden ded, 372  
 Tyl that On Cam that was A knyht  
 Of kyng Arthures, A Man of Myht ;  
 Algates there he wolde hym Reste,  
 but he fond it Not for the beste ; 376  
 For Althowgh that ded he nere,  
 3it moche duresse and schame hadde he there,  
 that he ne wolde for Al the worldes honour  
 Abyden In Non place swich A schowr. 380  
 Thus thanne this kyng Alphasan  
 ten dayes lyvede After than  
 that he was there wounded sore ;

as the place has  
become too holy  
for any one to  
stay in.

He calls it the  
"Palace of  
Adventure,"

and it keeps the  
name for ever.

Many knights  
attempt to sleep  
there afterwards,

but they are  
always dead in  
the morning,

except one of  
King Arthur's  
knights who did  
the deed,  
but suffered for it.

Ten days later  
King Alphasan  
dies,

and within four  
days Aleyn dies  
also,

and they are  
both burid at  
Corbenie.

For lenger not Aftyr lyvede he no More. 384

and with-Inne fowre dayes In Ceyteyn

Aleyn and he weren buried ful pleyn,

And I-beryed bothe At Corbenie

In a Chirche Of Seint Marye ; 388

and þere the ton besides the tother

liggen to-gederis As brothyr and brother.

And thus lefte this holy bodi At Corbenie

As I 3ow telle with-Owten lye ; 392

' Amynadap  
succeeds ;  
marries Kyng  
Lucye's daughter,

and Aftyr him Regned his sone Amynadape,

And wedded kyng lucyes dowhter be hape,

whiche was kyng Of gret Breteygne,

As I seye 3ow, Sires, In Certeyne. 396

and is succeeded  
by Carcelois,

And of that damysele Cam forth Isswe

kyng Carcelois bothe good and trewe,

A worthy knyht And Ek An hardy,

To god & to the world bothe good and lowly. 400

and heby Mangel,

Of Carcelois Isswede kyng Mangel,

That In his tyme was worthy & lel ;

and Of Mangel Isswede kyng lambor,

the wheche A worthy Man was holden thor ; 404

whiche Alle worthy kynges were,

And As Goddis fyscheris were holden there.

This lambors was A worthy knyht,

And lovede God with Al his Myht ; 408

For Men supposed that In Al Bretaygne,

Nethir In Religiown In Certayne,

To God A better Man thanne he was On,

and thus they beleveden Everichon. 412

He has a cousin,  
King Varians,  
with whom he is  
at war.

It happede he hadde An Olde Cosin,

and vpon him Marchede, & was Sarrasyn,

but that Cristened nowe he was ;

and to-Gederis sore werreden In eche plas. 416

It behappede that kyng Lambors

And this kyng Varlans with gret fors

bothe here Ostes Assembled were

vigerously to fyhten In fere ;  
 and thus the bataille be-gonnen was  
 be-twene bothe partyes In that plas,  
 that so ferforth, as I 3ow telle,  
 kyng varlans discomfit was, as befelle,  
 and Alle his Meyne I-slayn Echon ;  
 So that kyng varlans fledde Anon  
 Tyl that he Cam to the Se side,  
 where As he say A fair schype that tyde  
 wheche that nowe there Aryved was ;  
 So faire A schipe say he neuer in non plas,  
 Nethyr So Riche In Al his Age  
 Sawh neuere kyng, knyht, ne page ;  
 And 3if Ony Man Axede whens it was,  
 they with-Innes Answerede In that plas,  
 " to tellen yow, Sires, we scholen 3ow graunt :  
 this is the Schipe that At the yl tornaunt  
 Nasciens Entrede with grete drede ;  
 but thiike tyme thens myht it not hym lede."

Thus sone kyng varlans Entrede Anon,  
 and there fond he A swerd thus son,  
 and Owt Of the schethe it drowh As faste.  
 thanne A3en to Londe he gan hym haste,  
 And Amyddis his weye As he wente,  
 he Mette kyng lambors veramente.

Whanne kyng varlans him beheld,  
 To hym he prekede In that Feld,  
 and smot kyng lambors so velenowsly  
 that to Erthe wente hors and Man trewly,—  
 Swich was the scharpnesse Of the swerd,—  
 Of whiche Many Men was Aftyr ferd ;  
 but Sethen Cam there gret persecucioun  
 To bothe Rewmes, & Moche Tribulacioun,—  
 bothen to the ReAwn Of Forraigne  
 and Ek to the toper ReAwm In Certaigne,—  
 For veniaunce Of kyng lambors Sekirle

420 They fight a  
battle,

424 and King Varians  
is defeated.

He flies to the  
seaside,

428 and sees a fair  
ship there which  
had just arrivd,

432

436 the same which  
Nasciens enterd  
at the Yl  
Tornaunt.

Varlans goes on  
board,  
440 finds a sword,  
draws it,

and goes back to  
meet Lambors,  
444

whom he smites  
down with it.  
448

But great troubles  
come to both  
lands from that  
sword,  
452 [leaf 86]

- that God so wel lovede In Alle degre, 456  
 and the ground So ferforth that non lond proved there,  
 becomes barren. Nether trees froyt beren In non Manere,  
 Nether In Non water fysch myhte be fownde,  
 Swich veniaunce god schewede In that stownde ; 460  
 So that be thiike gret Enchesown  
 It was Clepyd 'the wastable lond' be Resown.  
 It is calld the whanne vrlans Sawgh that the swerd so bot,  
 Wastable land. he Retorned Azen Anon foot hot 464  
 the Skawberk forto haue had therto,  
 but þat God wolde it scholde not be so ;  
 So that to the Schip he Cam Ageyn,  
 and the Swerd Into þ<sup>e</sup> sckawberk put it pleyn ; 468  
 Varlans takes the And as sone As he hadde I-do,  
 sword back to its sheath in the ship, down Anon Ryht ded fyl he tho.  
 and as soon as he sheathes it he falls dead. thanne they seiden Alle tho it sye,  
 that it was for veniaunce Sekerlye ; 472  
 For there Style it scholde Abyde  
 The sword remains sheathd tyl A mayde it Owt took At On tyde ;  
 till a girl draws it out. For In that Contre was non Man there  
 that Into the Schipe dorste Entre for fere, 476  
 For the lettres vppon the bord  
 that weren there wreten At On word.  
 Be this selve same Aventure  
 Both the kingdoms are bothe ReAwmes weren lost, I þow Ensure ; 480  
 ruined by this adventure. lik as they Marchede bothe In fere,  
 Ryht so bothe londis Ilost they were.  
 Tho Anon Aftyr kyng lambors thanne  
 After Lambors, reigns Pellean, . Reignede Pellean his sone, A worthy Manne, 484  
 who is wounded in both hips, that thorwgh bothe hypes I-Maymed was  
 atte bataylle Of Rome, swich was his gras.  
 and for that he so was maymed there,  
 and is known as they cleped him kyng Mayham Euery Where ; 488  
 the maiynd king. For thorwgh bothe thyes Maymed was he,  
 this Ilke Pellean ful Sekerle ;  
 Of wheche wowndes hol myhte he not be



- tyl that worthy knyht Galas Cam hym to se, 492  
 and that tyme helthe schal he haue,  
 And Of his wowndes to ben Alle Save.  
 thanne Aftyr Of this kyng PelleAn  
 discendid Anothir ful worthy Man, 496  
 his Owne Sone, and was Called Pelles,  
 a worthi knyht, and An hardy In pres ;  
 and A dowhter hadde, that hiht pelle Sikerle,  
 that pasten Alle wommen Of Bewte 500  
 whiche that weren In grete Bretaigne,  
 Sauf Gonnore, Arthures wyf, In Certaygne.  
 vppon this damysele that was so fair,  
 Engendered Lawncelot, Galas his Eyr, 504  
 that ilke same blessid knyht Certaigne  
 whiche Endede Alle the Aventures of gret bretaigne.  
 Not *with*-standyng thowgh he were begeten In Synne,  
 3it oure lord Of his Goodnesse wolde not blynne, 508  
 but that for the Brawnches and for the Bownte  
 Of þ<sup>e</sup> goodmen that he Cam of Sekerle,  
 and took Reward to his Good lyf  
 that Ewere Chast was, and with-Owten wyf, 512  
 And ek for the grete purpos and behest  
 that God him hadde promysed Aforne lest and Meste,  
 So that, thorwgh his holy leveng,  
 Alle the Aventures to an Ende schal he bryng 516  
 Wheche Alle Othere faillede Of Echon,  
 alle Browhte he to An Ende Alon.  
 Now hath this Storye Ended Certayn  
 Of declaracioun Of the Brawnch Of Aleyn, 520  
 For it hath Schewed here Ryht wel  
 Al Aleyns kynrede Ewere Ilke A del ,  
 and Retorneth A3en to Celydoigne,  
 and to Othir lygnages In Certaygne. 524

Pellean has a son  
and daughter,  
Pelles and Pelle.

Pelle was the  
fairest of women,

except Arthur's  
wife Gonnore.  
And was the  
mother of the  
blessed knight |  
Galahad,

who ended the  
adventures of  
Britain,

by the virtues of  
his ancestors and  
his own pure and  
holy life.

Now this story  
has finishd the  
line of Aleyn,

and goes back to  
Celldoyne and  
others.

## CHAPTER LVI.

OF CELIDOYNE AND HIS DEATH, AND THE GOOD KING  
LANCELOT. OF THE BLEEDING TOMB, AND THE END  
OF THE HISTORY OF THE HOLY GRAAL.

How Nasciens, Flegentyne, and Sarracynte, all die in one day, and the two Queens are burid in the Abbey where Mordreins lies bed-ridden (p. 341); but Nasciens with his shield is carrid to another Abbey; and no man till Galahad can take away the shield (p. 341-2). How Celidoyne knights his son Narpus, and is so great in Alms-deeds, that, if all the world had been his, he'd have given it away in alms (p. 342). And he was very learned in Astronomy (p. 342), and saw in the stars that a Famine was coming; so he sent his steward to buy Corn (p. 343), and the people mockt him; but they were provd Fools, and he a wise man (p. 343), for the famine came and killd half the people; and some foreigners (Saxons) agreed to invade Britain, take the corn, and destroy the inhabitants (p. 343-4). But Celidoyne sees it all in the stars, and assembles his Barons (p. 344). Narpus advises an ambush in a forest (p. 345), and one is laid. The enemy land, but Celidoyne's men attack them in three bodies, and the men of Sessoine are all killd (p. 346-7). Celidoyne is afterwards burid at Camelot (p. 347). His son Narpus begets Nasciens, and Nasciens begets Elayne the Gros (p. 347), who begets Isaies, and he begets Jonas, and Jonas marries the daughter of king Murionex of Wales, and on her begets Avme (p. 347-8), who begets Launcelot, and he has two sons, Bans (of Baynoic) and Brons (p. 348). Bans has three sons, one Hestor a bastard, the others Lancelot and Boors; and Boors begets Lyoniex and young Boors (p. 348). Of the grandfather Lancelot, hear this: he lovd purely a beautiful wedded dame, whose tresses shone like torchlight (p. 349), and he often went to see her. But people 'Acombered with the devil' wrongly said they lovd in sin, and excited the Duke, the lady's husband, to be revengd on Lancelot (p. 350). Now, on Good Friday, King Lancelot went barefoot through the Forest Perilous (p. 351), and, having confess his sins, was drinking at a well, when the Duke cut his head off (p. 351), and then tried to get the head out of the well to insult it more; but God made the water boil, so that it burnt his hands, and he couldn't (p. 352). On his way home, a youth told him that such darkness had come on his Castle that no man could see another (p. 352), and on his entering the Castle 'a gret kernel of ston' killd him, and all that assented to the murder (p. 353). The well ever boils, and the tomb over Lancelot sheds blood every day at the time his head was cut off, which blood cures people of all their wounds (p. 353).

But one day two lions fight there for the carcase of a hart (p. 354), and tear one another till neither reckes of his life ; then one licks the blood of the tomb, and is curd ; and the other, seeing this, gets curd too, and they make peace, and guard the tomb, so that no one can come to be heald at it (p. 354-5), till Lancelot de Lake kills them (p. 355).

Now, I have made an end of this (Graal) Story, and must begin another, called *Prophet Merlin*, translated by Robert of Borrown out of Latin into French, and joined with *Sank Ryal* (p. 355) ; therefore pray a Pater-Noster for me, Herry Lonelich, and greet our Lady with an Ave that I may bring this book to a good end (p. 356).

Now Scheweth forth this Storye  
and putteth vs into More memorye ;  
For whanne that Iosephes hens scholde pase,  
Nasciens And Celidoigne weren In that plase,  
And Ek Narpus the sone of Celidoygne,  
A ful worthy knyht In Certaygne.  
and whanne this terement was I-do<sup>1</sup>,  
thanne Anon Celidoygne wente hem fro,  
and sire Nasciens with Mordreyns lefte Sikerle  
To beren hym Felischepe and Compeyne ;  
and so that Aftyr It happede, As I 3ow Say,  
that Alle thre they deyden In On day,  
bothe Nasciens and Flegentyne his wyf,  
and Also Mordreins qwene there left hire lyf,  
that Noble qwene Sarracynte,  
Of Goddis Servise Neuere sche stynte.

Thus bothe the ladyes Enterid were  
In that same Abbey with-Owten dwere  
where As Mordrayns bedered lay ;  
bothe weren they Enterid In On day.  
but Nasciens liked not there for to be,  
but to Anothir Abbey was born Sekerle ;  
and with him was born that Scheld  
that non knyht ne dorste be-weld ;  
and jit Cam thedyr ful Many A knyht  
For that scheld there to proven his Myht ;  
but Abowtes his Nekke henge it neuere Man

After the burial  
of Iosephes

4

[ Fr. *Quant  
iosephes fu  
enteres.*]

8

Celidoigne goes  
away.

12 Nasciens, and  
Flegentyne,  
and Mordreins's  
queen, Sarracynte,  
all die in one day.

16

Both the queens  
are burid in the  
abbey, where  
Mordreins lies  
bedrid,

20

but Nasciens in  
another abbey,

with the shield  
that no knight  
may use.

24

Many knights  
attempt to wear it,

but Er he then wente Repented than, 28  
 that Owther Of sodeyn deeth they deiden Anon,  
 Owther som Othir Mischevis fyl hem vppon,  
 that with-Inne Schort tyme I-Maymed they were,  
 Owther som Othir Misaventure to hem Cam there. 32  
 and thus In that Abbey lefte theke scheld stille  
 tyl that worthy knyht Cam, As was goddis wille,  
 That hyghte worthy Galaaz, Lawncelottes sone,  
 That Abowtes his Nekke henge it Anone. 36  
 Now Of this scheld Resteth this Storye,  
 and Azen to Celydoygne doth it hye.<sup>1</sup>  
 Whanne Celydoygne from his Fadyr partyd was,  
 he took forth Narpus his Sone A ful gret pas, 40  
 and to-gedris wenten I Compeneye  
 Into that lond ful certaynlye  
 that toforen kyng Mordreins him hadde betake ;  
 and there Narpus his sone A knyht gan he Make ; 44  
 and dwelled there xij 3er In pes and Reste,  
 And that Lond wel Governede with the best,  
 So that non Regne that by hym was,  
 dorste with hym werre In Non plas. 48  
 he lovede God ful Enterly,  
 and mochel Almesdede ded he trewly ;  
 For so gret Of Almesse he was  
 that to peple wolde he 3even In Every plas ; 52  
 and so ful he was Of Almesdede  
 that he wolde Stynten In non stede ;  
 thowgh Al the world hadde ben his,  
 to Almesse it scholde han gon I-wys. 56  
 And so Mochel he knew Of Astronomye  
 and ek Of the Corps of þ<sup>e</sup> sterris sekerlye,  
 So that he knew what scholde beFalle ;  
 And so that Amonges Othir thinges Alle, 60  
 As the sterres he beheld, I 3ow Ensure,  
 þere say he A wondyr Aventure ;

<sup>1</sup> The MS. makes a new Chapter here.

For there Sawhe he sekerly and In Certaigne  
a famyne that Schold fallen In gret Bretaygne;  
So that for hunger men Scholden deye  
but 3if it were Remedyed be Other weye.

64 Celidoyne sees a  
great famine  
coming on  
Britain,

Thanne spak he to his Styward Anon,  
and bad ful faste that he schulde gon  
and taken his tresour, where so it were,  
& Al abowtes the Contre to Serchen there,  
there-with Cornes To beyen, and faste him spede.

68 and bids his  
steward go and  
buy corn as  
quickly as may be.

“Sire, quod his Steward, it Nys non nede,  
For Of Cornes 3e haven, Sire, gret plente,  
More thanne be 3oure howshold spendid schal be  
Of Ony tymes this two 3er;  
Of Cornes 3e haven both hol & feer.”

72

“Sire steward, what is that the vntylle  
Go forth, and My wyl 3ou fulfille!  
For it Is My Wylle that It be so;  
therefore the hye that It were do.”

The steward says  
he has more than  
enough for two  
years;

76

thanne wente the steward forth Anon  
that Al the kynges Comaundement were don;  
and bowhte In Cornes bothe fer & Ny,  
and stuffed that lond ful plentevowsly.

80

Of this dede the kyng hadde don,  
the peple 3er-offen spoken Manyon,  
and seiden “for hunger the kyng weneth deye,  
and thus they him scorned be many weye.

84 but Celidoyne  
makes him go  
and buy quanti-  
ties of corn.

but Atte laste Foles weren they fownde,  
and he A wisman In that stownde;  
For er theke 3er Cam to an Ende,  
Swich famyne In to gret Breteygne gan wende,  
that half the peple Gan forto deye  
For hunger and Misseise sekerlye.

The people laugh  
at him;

88

thanne to hem kam Message Anon,  
and seide, “lordynges, 3if 3e wil gon  
Into that partye of gret Bretaygne  
whiche that holdeth kyng Celydoygne;

92 but before the  
year is out, a  
famine comes, and  
half the people  
begin to die.

96

They hear that  
there is food in  
Celidoyne's land,

- there scholen 3e fynden ful gret plente  
Of Cornes And Of viawndes ful sekerle." 100
- And whanze they herden this tydyng,  
Anon they wenten hem to Conseillyng  
To weten what was best to doon ;  
And thus sone they Acordid Anon 104  
Into that Rem Alle forto Ryde  
with strengthe Of Armes and mochel pryde,  
and that lond forto distroye,  
& bothe Men, wommen & Children to Anoye, 108  
and Alle the goodes In that Contre ;  
this was here purpos ful Sikirle.
- and thus to schepe gonne they gon  
with hors and harneys Everychon. 112
- and thike same Nyht with-Owten dwere  
that In to the See I-scheded they were,  
Celydoigne On the sterres gan to beholde,  
and Sawhe there Merveilles Manifolde : 116  
that there Comen Into his lond  
with hors and harneys, as I vndyrstond,  
Forto disherite hym Of his good.  
but As grace was, he hym with-stood, 120
- and sente Abowtes In to eche Contre  
To Alle his Barouns both fer and Nye,  
And Ek to Alle his knyhtes Also  
that Ony Lond Of hym helden tho, 124
- that the thrydde day they scholden be  
with hym Atte A Castel vppon the se,  
where that he Supposede In Certayn  
that tho Schepis Scholde Aryve ful pleyn. 128
- thanne sore Merveilled these Barowns Echon,  
what that the kyng wolde there don,  
So that they hieden him faste In hye  
Tyl to that Castel they Comen trewelye 132  
vppon the secund day Er þe Owr of pryme,  
and 3it was Celidoigne there to fore tyme.

and resolve to  
make a raid upon  
it and destroy it.

They take ship to  
do so.

Celidoigne sees  
their coming in  
the stars,

and sends out to  
all his barons and  
knights to meet  
him

on the third day  
at a castle by the  
sea,

where he expects  
his foes to land.

They meet him  
upon the second  
day,

- Whanne that Alle Assembled they were,  
 thanne seide kyng Celidoygne to hem there, 136  
 "Lordinges, vndirstonde 3e Owht  
 why so sone 3e hider ben browht?"  
 "Nay, Syker, Lord, with-Owten lye  
 We ne knowen wherfore ne whye, 140  
 But 3if It lyke 3ow vs to seye;  
 and there-Offen, Sire, we scholen 3ow preye."  
 "and I schal tellen Ryht Anon to 3ow  
 thyng that schal tornen to 3oure prow. 144  
 "this same Nyht Atte ferst kok Crowe  
 Moche peple scholen 3e sen vppon A rowe,  
 And Al so strong As they Mown gon  
 here scholen they Aryven Everichon. 148  
 and weteth wel that In Certayn,  
 Oure londis they Casten to wasten ful pleyn,  
 For they han foure men Azens Oure On;  
 þerfore bethenk 3ow what 3e wyl don. 152  
 Owthir scholen we þis tyme Oure Rem wynne,  
 Owthir ellis clene þere from to twynne."  
 whanne Narpus that knew non thyng of this,  
 Anon he seyde with-Owten Mys, 156  
 And to his Fadyr he seide Ryht there,  
 "Of this thing haue 3e non Fere.  
 here to-Foren there is A Forest  
 Ful hygh and strong with the best, 160  
 and þedyr In Armure scholen we Entren Echon,  
 Al so sone As Nyht Cometh vs vppon,  
 and there Alle we scholen Abyde  
 tyl they Aryven this Ilke tyde; 164  
 For I knowe wel ful verrayly  
 that they wele londen ful Sekerly,  
 And Also vnschepen Al here good  
 that they haven In the salte flood, 168  
 As though nothing that they wyste  
 Of Owre Abydyng: to me 3e Tryste.

but they do not  
 know what he  
 wants them for.

[leaf 87]

Celidoyne tells  
 them that by the  
 first cock crow  
 much people shall  
 come to attack  
 them,

and asks what  
 must be done  
 about it?

Narpus advises  
 that they hide  
 themselves in the  
 forest,

till the enemy has  
 landed,

- and whanne from here Schepis that they ben gon,  
vppon hem we scholen Entren Anon, 172
- and then attack  
them both before  
and behind,  
and cut them off  
from their ships. On partye to-fore, & Anothyr behynde,  
and from here Schepis we scholen hem blynde ;  
and whanne thus sodeynly we Comen hem vppon,  
they scholen not weten what to don." 176
- They all agree  
to this, To this Cownseil they Concentyd Alle,  
and seiden that betere It myht not falle,  
and that Otherwise it Myhte not be  
Forto be Avenged Of that Meyne. 180
- arm themselves,  
and hide in the  
forest. So that whanne It Cam to the Nyht,  
they wenten to Armes Every wyht,  
And Entreden In to thike Forest,  
Alle the Baronage bothe lest & Mest, 184
- and leften but fewe In that Castel,  
that forto Governen wondirly wel.  
thanne Anon, Aftyr the ferst kok krowe,  
these schepis Aryvede vppon A Rowe ; 188
- The ships arrive,  
the warriors dis-  
embark and whanne Owt Of here schepis that thei weren gon,  
Into a faire Medwe they Entred Anon,  
And Comanded here Men, I 3ow Ensure,
- and send for their  
armour. Forto don bringen hem here Armure ; 192
- and whanne that they with-Inne the Forest  
thowhten whanne here tyme was best,  
they prekeden here hors with gret Ire  
As swyft As Sparkle Owt Of fyre ; 196
- Then the ambush  
rushes out upon  
them ; bothe with lawnce and Ek with swerd,  
that ilke Meyne they Maden Aferd.  
and whanne they wolde han torned Ageyn  
streith to here Schepis In Certeyn ; 200
- and when the  
invaders would  
get back to their  
ships,  
they are attackt  
by another body  
of Celidoynes  
men. thanne Metten they with A nothir Meyne  
That they Weren not War Offen Sykerle ;  
So that with Scharpe dyntes Inowe,  
that hedis & hondis Into that feld flowe. 204
- The defenders of  
the castle also  
come out, thanne to the Castel wolde they han gon,  
For Owt they wenden han ben Echon ;



- thanne Entrede pere-Owt A gret Rowte,  
 and that Meyne fyl Al Abowte. 208  
 and therto the Mone schon ful bryht,  
 that they myhte knowe Eche wyht;  
 so þat on hem Of Sessoigne fil the scomfiture,  
 For vnarmed they weren, & no thing sure, 212  
 and so sore Abasched Also they were,  
 that Echon weren they Slayn there. and all the  
Sessoigners are  
slain.  
 And thus savede Celidoygne his lond  
 be tweyne skelis, 3e Mown vndirstond, 216 So Celidoygne  
twice saves his  
land.  
 bothe from famyne & Ek his Enemyes,  
 thus his lond there savede he twyes.  
 and whanne that he was ded, God it wot,  
 he was beried and Entered At kamalot. 220 He dies, and is  
burid at Camelot.  
 and Aftyr hym was Crowned kyng  
 his Sone Narpus, with-Owten lesyng.  
 whiche Same Narpus A son he hadde,  
 That Nasciens, be cristeneng Clepen he badde; 224 His son Narpus  
succeeds,  
 that In his tyme was A worthy Man,  
 For A bettyr body non Man knew than.  
 and Of this Nasciens there Cam Isswe  
 A worthy Body bothe good and trewe 228  
 wheche that was clepid Elayne the Gros,  
 A ful worthy Man and Of gret los. whose son is callid  
Elayne the Gros,  
a worthy man.  
 and 3if that his fadyr A good Man were,  
 3it bettere was he, As I Can lere; 232  
 For moche levere he hadde ded to be,  
 that Ony thing to myspleasen God sekerle.  
 thanne Of this Eleyns decendid A kyng  
 that Isaies hyhte with-Owten lesyng, 236 From him de-  
scends a king  
callid Isaies.  
 that worschepede his God In Alle degre,  
 and for non thing neuere wroth sekerle.  
 the Fyfthe kyng, that of Isaies decended than,  
 hyhte Ionas, That was ryht A worthy Man; 240 The fifth king  
that descends  
from Isaies is  
callid Jonas.  
 and therto he was An hardy knyht,  
 and ful Of prowesse in Eche fyht;

- and holy Chirche he worschepede ay,  
 With Al his Myht and strengthe Evereich a day. 244  
 thanne Owt of gret Breteygne he gan to gone,  
 and Into wales he wente thus sone,  
 and wedded the kynges dowhter dere  
 that hyhte Maroniex with-Owten dwere ; 248
- He goes to Wales,  
 and marries the  
 daughter of  
 Maroniex the  
 king of Wales.  
 Her son is Aume,  
 the king of Wales.  
 On whom he be-gat the kyng Avme,  
 that kyng of wales was Sikerle.  
 and this kyng Avme longe lyved there,  
 and pere A sone he hadde, As 3e scholen here, 252  
 whiche that lawncelot was his Name,  
 A worthy knyht and Of gret Fame,  
 that Owt Of wales he gan to Gon,  
 and Entrede Into gret breteygne thus son ; 256  
 and weddid A kynges dowhter Of Irlonde,  
 As I do 3ow to vndirstonde.  
 this lawncelot hadde Al his fadris good,  
 and was A Man Of ful gret Mood, 260
- who marries the  
 daughter of the  
 king of Ireland,  
 and has two sons,  
 and tweyne sones he hadde that kynges were,  
 and perto ful dowhty with-Owten dwere,  
 the ton hihte baun, the oper brons hyhte,  
 & bope weren Men Of ful gret Myhte. 264
- calld Ban and  
 Brons.  
 Ban has three  
 sons,  
 This bans Of Baynoic thre sones hadde,  
 as In storye here it is I-Radde,  
 where-offen On A bastard was,  
 hos Name it scheweth In this plas ; 268
- Hestor, a bastard  
 (Fr. *Aector du*  
*mares*),  
 Lawncelot,  
 and Boors.  
 And hestor that Bastard hyhte,  
 that Aftyr was Man Of gret Myhte ;  
 the tothir, Lawncelot was his Name ;  
 the thridde hyhte Boors, two men of fame. 272
- Boors has two  
 sons,  
 this Boors Aftyr was A worthy kyng,  
 and hadde twey sones both fair and 3yng ;  
 the ton, Lyonix was Clepid ful Ryht,  
 the tothir, 3onge Boors, Aftyr A man of Myht. 276
- Lyonix and  
 young Boors.  
 but of Lancelot  
 the grandfather  
 of Ban  
 but Lawncelot, that was the graunt fadyr of Ban,  
 Of him Merveilles weren there than

whiche that Owhten not to ben forzete,  
 but In Remembraunce It is put zite ; 280  
 and I schal 3ow tellen with good wille  
 what was the Resown and the skylle.

are wonderful  
 things told,  
 which should not  
 be forgotten.

This same man that lawncelot hyhte,  
 was A man of ful gret Myhte, 284  
 and not A bettere with Inne his Rem  
 that born was Of Ony barntem.

besides the Cyte there he Abod,  
 A ful fair Castel besides there stood ; 288  
 where-Inne A lady dwellede In Certeyne  
 that was weddid to A Cosyn germeine  
 to Selidoygne that worthy kyng,

Beside his city is  
 a fair castle,

wherein dwells a  
 lady marrid to a  
 cousin of Cell-  
 doyne's.

he was Cosyn with-Owten lesyng ; 292

And the fairest lady forsothe sche was  
 Of Al grete Bretaygne In Ony plas ;

She is the fairest  
 and best woman  
 of Britain,

And therto sche was the beste womman  
 that Ony wyht Owher knew than, 296

and ~~perto~~ Of hygh lyf, and Of good,

and Also benygne Of herte & Mood ;

and Alwey hire tresses behinden hire was dyht,  
 that weren schineng As torche lyht ; 300

and her hair  
 shines like torch-  
 light.

For that myhte sche not hyden In non wyse,

It schon so bryht As thing of pryse ;

And euere was this lady ful Of Bownte,

and worschepede god In Eche degre ; 304

So that fore hire bownte desired lawncelot

to knowen that lady, As I wel wot ;

and so Often tymes hire he wente to se,

And this storye here telles Me ; 308

And for that ladyes gret goodnesse

ful Often tymes he gan thedir prese.

and often goes to  
 see her for the  
 sake of her great  
 goodness.

This lawncelot loved this lady ful hot,

and she hym Azen, so god It wot, 312

And Eche Often wenten the tothir to se ;

& as Encombred peple ful Sekerle

Then the foolish  
 people,

that Syen the Cowntenaunce Of hem tweyne,  
 vppon hem falsly demede Certayne, 316  
 "acombred with the devil," that with the devel Acombred were,  
 On hem they lyeden falsly there ;  
 say they love each other in folly, and seyden þat the kyng lovede that lady hot,  
 and sche him In folye, kyng lawncelot. 320  
 and so long they spoken Of this thing,  
 and it comes to her lord's ears. One of his brethren advises him to be avengd on King Lancelot. So that it Cam to hire lordis hering :  
 thanne seide to hym On of his bretheren dere,  
 Sire, let vs Ones Conseillen In fere, 324  
 For sothe 3e ne werke not worth Also  
 That suffren kyng LaWncelot thus to do ;  
 that he scholde don 3ow swich velonye,  
 3owre wyf to loven In lecherye ; 328  
 and forto don 3ow swich dishonowr,  
 Owther 3ow velonye to Awayten In Ony Owre ;  
 and 3if it belonged to me, be my lyve  
 On hym scholde I ben venged as blyve." 332  
 Her husband is much surprisid, and " Now Certes, quod this goodman tho,  
 I Merveille Sore. And it scholde be so  
 says, if the king has wrongd him, he will be revengd. that the kyng Ony velonye scholde wayten Me,  
 Owther Ony schame In Ony degre, 336  
 I wolde ben Avenged ful vtterly  
 vppon his body ful venvageblely."  
 His kinsman assures him it is true, " Now Mown 3e schese whethir 3e wilen Avenged be,  
 For As 3ow I haue told, it is ful sekerle." 340  
 and the duke vows vengeance. Thanne quod this dewk to hym Ageyn,  
 " On hym schal I ben venged In certeyn  
 Al so sone As that I may  
 Tyme and space haue Ony day." 344  
 thus here wordis leften they tho,  
 and Eche from Othir departyd þanne fro.  
 and this thing happede In the Mydlent,  
 Passion time has begun, and Ek passioun tyme was Entred verament, 348  
 Also the tyme Of Pask Entrede ful Ny.  
 thanne Cam Often this kyng trewly

- To this lady there that sche was,  
 And Ellis wente þis goode lady to his plas ; 352 and Lancelot and the lady meet often,  
 For they ne loveden In non Synne,  
 Ne non swich vnclennesse was hem betwynne ;  
 But for the grete delyt that they hadden bothe,  
 Al Of Goddis Servise to talken for-sothe, 356 and talk of the service of God.  
 that wondir gret Merveil it was to wyt,  
 how so gretly boþe there-Inne gonne delyt.
- So that it happed it befyl On goode fryday,  
 that the kyng Into þe forest Perylouse took þe way, 360 On Good Friday Lancelot goes barefoot into the Forest Perilous to a  
 and Barefoot wente for goddis Sake  
 whiche that daye for hym deth gan take ;  
 and wente to heren Servise At that tyde,  
 Of An hōly Ermyt there besyde, 364 hermit, and two men with him.  
 and hym Self but the thridde persone  
 that In that forest wenten Al Alone,  
 whanne the kyng to thermytage was Trewely  
 he And his tweyne felawes In Compenie, 368  
 the dewk hym aspyde Anon,  
 And On hym thowhte to ben venged wel son  
 Of that fal[s] Felonye that he thowhte  
 that with Cursidnesse Into his herte was browhte. 372
- It happede the kyng hadde herd his servise,  
 and worschepede his God In Many A wyse,  
 and Of that Ermyt took Confesciown,  
 & for his Synnes penaunce And Absoluciown, 376  
 and from thermytage he gan to Gon.  
 thus sone A gret thirst Cam hym vpon ;  
 thanne tornede he Anon to A fowntaygne  
 that there besides was In Certaygne. 380  
 Anon down he Enclynede to the Brynkke  
 Of that Fayr water Forto drynkke,  
 and this dewk Cam hym be-hynde  
 As An vntrewe Man and vnkynde,  
 and with his swerd smot Of his hed,  
 that Into the welle it Fyl that Sted. 384

and Lancelot and the lady meet often,

and talk of the service of God.

On Good Friday Lancelot goes barefoot into the Forest Perilous to a

hermit, and two men with him.

The duke sees him, and thinks to be avenged.

Lancelot hears service,

confesses to the hermit, and is absolvd,

and leaves the hermitage. Being thirsty, he stoops to drink at a fountain.

The duke comes treacherously behind him,

cuts off his head, and it falls into the well.

So whanne the hed In the welle he say,  
 hym thowhte he was wel I-venged that day, 388  
 and on the body More Avenged wolde he be ;  
 Anon to the welle he gan to fle,  
 The hed Aȝen vpe forto han take ;  
 [leaf 88] But God Anon WroWhite Myracle For his Sake. 392  
 The duke tries to  
 take Lancelot's  
 head out,  
 he putte his hond Anon Into the welle,  
 that hed vp to taken ful snelle,  
 and that water that Cold was before,  
 but the water  
 becomes boiling  
 hot, and scalds the  
 duke's hands.  
 Anon brenneng hot it be-Cam thore, 396  
 and with grete walmes<sup>1</sup> it boyllede so faste,  
 that the dewkes hondis it brende In haste  
 [1 Fr. *ondes*] Er Owt Of the water he myhte hem have :  
 hym hadde ben bettere they hadden ben Save. 400  
 whanne he beheld this Miracle Anon,  
 Then he sees that  
 he has done evil.  
 thanne wiste he wel that he hadde Evel I-don ;  
 and that god on him veniaunce hadde take,  
 For that he wrowht the kyng Swich wrake ; 404  
 He bids his  
 followers bury the  
 body that no man  
 may know what  
 is done.  
 thanne seide he to hem that with hym were,  
 "let vs beryen this Body now here,  
 that non Man ne wete how I haue I-do,  
 how that I thus falsly the kyng dide slo." 408  
 whanne that they herden this Ilke thing,  
 thus sone they dyden his Byddyng ;  
 and to-form the Ermytage hym Beryed there,  
 As they Cowden Oper Myhten with drery Chere ; 412  
 and thanne towardis here Castel they gonne to gon.  
 They meet a child,  
 thus sone with A ȝong Child Metten they Anon,  
 and to the dewk he seide with-Owten lettyng,  
 who tells the  
 duke that a thick  
 darkness has  
 fallen over his  
 castle at midday.  
 "Sire dewk, newe tydynges I do ȝow bryng, 416  
 whiche that ben harde and ful Merveillouse.  
 at ȝoure Castel there is Swich tenebrowse,  
 that No man there Other May se ;  
 and this began at Mydday ful sekirle." 420  
 whanne the kyng these tydynges gan here,  
 Anon he sorwede and qwook for fere.

- " Certes," quod he, " ful Evele haue I do,  
 that kyng Lawncelot thus dide I slo." 424 The duke repents  
of the murder of  
Lancelot,  
 thanne seide his Compenye to hym Anon,  
 " Sire, Into som Oper partye so let vs gon."  
 " Nay, Certes," quod the dewk Anon tho,  
 " I wyle Gon And proven ȝif it be so." 428  
 and whanne that he Cam to his Castel,  
 Alle this derknesse he Say ful wel ;  
 and As sone as vnder the ȝate was he gon,  
 On hym there fyl a gret kernel of ston, 432 a great block of  
stone falls on him,  
and on those who  
consented to the  
murder.  
 And Ouercovered hym bothe tope and to,  
 And Ek hem that to thyke Felonye Assented Also.  
 Thus Owre lord venged kyng Lawncelot certayn,  
 that so falsly the dewk hadde slayn. 436 So Lancelot is  
avengd.  
 and Evere stille boyllid that welle  
 tyl worthy Galaaz Cam, As Aventure befelle,  
 and Mo Miracles God schewede there  
 For that worthy kyng so dere. 440  
 For whanne Over hym his tombe was Mad,  
 dropes of ful Red blood Owt It ȝald  
 Owt Of the tombe In theke same sted,  
 Eche day þe same Owr he smot Of his hed ; 444  
 and of so gret vertw this Ilke blood was,  
 that there Cam Neuere knyht In to that plas,  
 thoughh he were wownded Neuere so sore,  
 and with that Blood towched hym thore, 448  
 that thus sone Anon hol scholde he be  
 Of Alle his wowndes ful Sekerle.  
 This Merveylle ful wyde Gan to sprynge,  
 Abowtes In the Contre As for A merveillous thinge. 452  
 thider Cam bothe knyht and Sqwer Anon,  
 bothe Riche and Powre, as they Myhten gon,  
 that weren wounded, Maymed and Alle Sore,  
 Anon here helthe hadden they thore. 456 and come to be  
heald.

So that it be-fyl vppon A day  
 aforh the same tombe, as I ȝow say,

<p>One day a lion pulls down a hart close to the tomb.</p>	<p>A lyown An hert there gan chase, and aforne the tombe down gan hym Rase, 460 that Folk that weren there faste by, It behelden and Syen trewely, how þat the hert he took and þere it Slowghe, and On hym gan feden faste I-nowghe. 464</p>
<p>Another lion, hungry and angry, follows him,</p>	<p>thus sone Cam Anothir wilde lyown there, Enfamyned and hungrey not þat he were, and wolde han had the tothir lyowns pray,</p>
<p>and would take the first lion's prey</p>	<p>but he it nolde Suffren to be born Away, 468 but defended his viaunde wondir sore, So that to-gederis they fowhten thore ; and ful longe durede this Melle betwene the two lyowns Sikerle, 472</p>
<p>and they fight tremendously till both are nearly dead.</p>	<p>So what with here teeth and with here pawe, Eche lyown hadde Nygh Other I-slawe, So that Manye woundes they hadden bothe, the leste hadde ten, I sey ȝow for sothe. 476</p>
<p>The first lion licks the drops of blood from the tomb,</p>	<p>and whanne they hadden thus long I-fowghte that Nethir lyown of here lyf ne Rowghte, the ferste lyown to the tombe gan go,— and happede Abowtis Midday was it tho,— 480 and the tombe owte blood gan ȝelde ; thedir wente þis lyown As he myht hym welde, and likked Of that blood Anon,</p>
<p>touches his wounds with it, and is heald.</p>	<p>and þere-with towchede his wowndis Echon ; 484 thanne thus sone as hol he was As Evere to forne tyme In Ony plas.</p>
<p>The second does the same,</p>	<p>and whanne the tothir beheld al this, Anon thedir wente he with-Owten Mys, 488 and thus sone I-kevered was he As hol as his felawe Sikerle,</p>
<p>and there is peace between them.</p>	<p>So that betwixen hem was Reste and pes Euerelastyng Aftyre with-Owten les. 492</p>
<p>One lies down at the head of the tomb, the other at the foot,</p>	<p>the ton lyown Cowched him at his feet, and the tothir atte the hed, nolde he not leet,</p>



- and kepten this tombe ful strongly,  
 So that Non knyght was so hardy—  
 though they weren wounded—hele to fette,  
 that thyke two lyowns ne wolde hem lette;  
 and ȝif with strengthe Ony theȝyr gonne gon,  
 that these lyowns hem wolde slen Anon,  
 For bothe be day and Ek be Nyht  
 they kepten that tombe, I ȝow plyht;  
 and whanne that forhungred that they were,  
 the Ton wente On purchas, þ<sup>e</sup> toþer lefte there;  
 and thus these lyowns Gonnen On to take  
 Til the tyme that Cam Lawncelot de lake;  
 and that he there Slowgh hem bothe tweyne,  
 As to vs this Storye here Scheweth Certeyne.
- Now Of Al this storie haue I mad An Ende  
 That Isswede Of Celidoyne; & now forþere to wende,  
 And Of Anothir Brawnych moste we be-Gynne,  
 Of the storye that we Clepen Prophet Merllyne  
 Wiche that Maister Robert Of Borrown,  
 Owt Of latyn it translated hol & Som,  
 Onlich Into the langage Of Frawnce  
 This storie he drowgh be Aventure and Chaunce,  
 And doth Merllyne Iusten<sup>1</sup> with Sank Ryal;  
 For þ<sup>e</sup> ton storie the tothir Medlyth withal,  
 After the setting Of the forseid Robert,  
 That somtym it translated in Middilerd.
- And I, As An vnkonng Man treWely,  
 Into Englisch haue drawen this Story;  
 And though that to ȝow not plesyng It be,  
 ȝit that ful Excused ȝe wolde hauen Me,  
 Of my necligence and vnkonngenge  
 On Me to taken swich A thinge  
 Into Owre Modris tonge for to Endite,  
 The swettere to sowne to More and lyte;  
 And more Cler to ȝoure vndirstondyng  
 Thanne Owther Frensch Oþer latyn, to my sopposing;
- and they guard it  
 from all comers,
- taking it in turne  
 to go and hunt for  
 food.
- At last comes  
 Lancelot du Lac  
 and slays them  
 both.
- Now I have  
 finishit the story  
 of Celidoyne's  
 race;  
 and we must  
 begin the Story of  
 Merlin,
- which Master  
 Robert de Borron  
 translated from  
 Latin into French,
- and which belongs  
 to the story of  
 Sank Ryal.
- [<sup>1</sup> Fr. *adjuuster*]
- Now as I, a  
 simple man,  
 have translated;  
 this story into  
 English,
- excuse my  
 negligence and  
 mistakes,
- as I supposed you  
 would understand  
 it better in our  
 mother tongue
- than in French  
 or Latin.

Before the end of  
the story,  
pray for me,

Herry Lonelich,

that this book  
may be brought  
to a good end.

And perfore Atte the Ende Of this Storye

A pater noster 3e wolden for me preye,

532

For me that herry Lonelich hyhte ;

And greteth Oure lady ful Of Myhte ;

Hertelich with An Ave that 3e hire bede,

This processe the bettere I myhte procede,

536

And bringen this book to A Good Ende.

Now therto Iesu Crist grace me sende ;

And that an Ende there-Offen myhte be,

Now, goode lord, graunt me for Charyte.

540

[The French text, Additional MS, 10,292, ends thus :

Explicit li commencement de lestoire del saint  
graal. Et chi apres uient lestoire de merlin. Diex  
nous maint tous a boine fin. Amen.]

## APPENDIX.

THE INCESTUOUS BEGETTING BY ARTHUR OF MORDRED,  
WHO AFTERWARDS SLEW HIM FOR HIS SIN,  
AS MERLIN PROPHESED.

THE BIRTHE AND THE ENGENDRURE OF  
MORDRET.

From Lonelich's translation of *Merlin* (Corp. MS. fol. 135, col. 1.)

[See p. 339 of the Text.]

Soth hit is, that kyng lothis wyf		King Lot's wife
was kyng Artheuris soster with-Owten stryf,		was Arthur's
Ryht evene fully In the same degre		sister.
as was kyng Newtris wyf Sekerle.	4	
this lady bar be hire lord Loth the kyng		
fowre worthy childeren with-Owten lesing,		She had 4
Gawnenet, Agravains, and sire Garrers,		children by her
Gaheryes, foure knyhtes bothe goode and fers.	8	husband,
On the tothyr syde was Sire Mordret,		and one,
hire Eldest sone with-Owten let,		Mordred,
whiche that On hire be Artheur Engendrid was ;		by her brother
and wyle 3e now heren, be A wondyr Cas ;	12	Arthur :
For I thanke to tellen 3ow Every del		
how he was begeten On hire ful snel,		and I'll tell you
So thanne the bettere May this storye		how this befell.
ben More Alowed ful Sekerlye.	16	
For Mani Men knowen not how þat it was		
Of his be-geteng, ne nowht the Cas ;		
therfore they preisen it moche the lasse ;		
For they ben vnknoweng Of day & plase.	20	

- hyt behappede, As I 3ow schal say,  
 that the Barons Alle vppon a day  
 Of þe Rewm Of logres assembled were  
 At kerdyf In Wales, with-Owten dwere, 24  
 there forto chesen hem A newe kyng  
 aftyr vter pendragoun with-Owten lesyng,  
 so that kyng loth with him gan lede  
 with hym his wyf Into that stede ; 28  
 and so dyden Oþer barons Also  
 that here wyves dyde with hem go.  
 So that kyng loth I-logged he was,  
 and Alle his Meyne, In A ful fair plas, 32  
 In wheche place Antron Ilogged was he,  
 and with him Sire kay ful Certainle ;  
 and arthur ful previly Ilogged he was  
 In þe kyngges chombre, so fil the Cas. 36  
 And Whanne Kyng Loth to Mete Was Set,  
 aftir Antron he sente with-Owten let,  
 and Also Anon Aftyr Sire kay,  
 that but A 3ong knyht was that day ; 40  
 So þat kyng loth Ordeyned there  
 that Antron & Sire kay Ilogged were  
 In his Owne Chambre ful previly ;  
 and 3ong Artheur was logged faste by 44  
 At thentre Of the Chambre In A korner,  
 as befyl that tyme for A worthy sqwyer.  
 This Artheur was a faire 3ong Man,  
 and mochel Of Norture that tyme he kan, 48  
 and that lady he was fayn to plese,  
 & ek to kyng loth to don him Ese.  
 This lady was bothe fayr & 3yng,  
 And a good womman ouer alle thing, 52  
 whom that Artheur lovede previly,  
 but sche ne rowhte, sche wiste not sikerly ;  
 for stedfast sche was to hire Lord,  
 and him to plese At his Owne Acord. 56

All the British  
barons were  
at Cardiff,

to choose a  
successor to  
Uther Pendragon.

Arthur was lodged  
in King Lot's  
chamber,

in a corner in  
the entry,  
as squires were.

This fair young  
Arthur lov'd Lot's  
fair wife.

- So hit behappede, As I 3ow say,  
that Al the Baronage hadde taken A day  
at the Blake Cros to Meten In fere,  
there forto touchen Of here Matere. 60
- So On the Nyht before hit happede tho  
that kyng loth scholde thider go,  
he charged prevyly his Meyne  
that hors and harneis Redy scholde be 64  
At Midnyght with him forto gon :  
thus prevyly he charged hem Everichon.  
So that his Meyne verament  
Fulfuld In haste his Comaundement : 68  
vnknown the lady of Alle this thing,  
ful prevyly from hire wente he stalkyng,  
And In hire bed lefte hire styлле On slepe,  
for Of his goynge took sche non kepe. 72
- and Artheur that wel knew of Al this,  
that In that Corner pere lay Iwys,  
took good kepe Of the kynges goynge,  
and ful prevyly to here bed wente he stalkynge ; 76  
and there he turnede hym bothe to & fro,  
but 3it this lady On slepe was tho.
- So as hit happede, this kas gan gon ;  
this lady Awok, and hire tornede Anon, 80  
and him Enbraced Al In hire Slepe,  
that Of non Othir took sche non kepe  
but Of hire Owne lord so dere,  
weneng to hire to ben hire fere. 84
- And whanne that Arthewr felte this,  
thanne wiste he wel with-Owten Mys  
that Of hym sche took non kepe  
but as A womman that was In slepe. 88  
So that he Embraced hire Ageyn,  
and so be hire he lay In Certeyn ;  
where-offen the lady ful Ioyful was,  
sche wende hire Lord hadde ben In pat plas. 92

The night before  
a meeting of the  
Barons at the  
Black Cross,

King Lot stole  
quietly from his  
wife's bed,  
and left her  
sleeping.

Arthur got into  
her bed,

and when she  
woke, she  
embraced him.

He returned it,  
lay with her,

- and that Nyht, in Certain to say,  
 and begat Mordred on her. was Mordret begeten *with-Owten* delay  
 In this Maner As 3e now here.
- And whanne that Artheur his wil hadde there, 96  
 he ne slepte non Maner thing  
 tyl that lady was fallen In Slombring.  
 Then he stalkt away, she knowing nothing of it till he told her next day. thanne stalkyd Artheur previliche Away,  
 For þerof ne wyste non, the sothe to say, 100  
 Tyl On the Morwe, As hit gan falle,  
 that hym self hit tolde In the halle  
 whanne sche was set At hire denere,  
 and Artheur as hire kervere knelede there. 104
- So that hit happede tho this lady gent,  
 He knelt to her. Of his long knelyng took good Entent.  
 She bade him rise. "leve sevs," sche saide, "3ong Bacheler,  
 Ful long 3ow thinken that 3e knelen her." 108  
 And he AnsWerede Ful boldliche Ageyn,  
 "to longe may I not knelen Certeyn ;  
 He thankt her for her great kindness to him, For I ne may not deserven the grete bownte,  
 Myn Owne lady, that 3e han don for me." 112
- thanne axede this lady Anon Ryht,  
 "what bowntes ben tho, gentyl wyht?"  
 thanne seide Artheur, "Certainle  
 that for him discouered scholde hit neuere be ; 116  
 Ne non thyng to hire he wolde discrye,  
 and got her to promise, if he told her what it was, but 3if Of trowthe sche wolde hym Affye,  
 that neuer sche scholde discouere to non Creature ;
- that she'd keep it a secret, and protect him from harm. And Also Anothir thing sche schold hym Sure, 120  
 that harm to his body scholde sche neuere do,  
 ne be hire to ben purchased nether to ne fro."  
 And sche hire trowthe Ensured hym ful son,  
 As womman Of that Mater took kepe non. 124
- thanne Anon Arthewr gan hire to telle  
 prevyly betwixen hem how hit be-felle,  
 and In what Maner that he be hire lay,  
 Al he hire tolde thike same day. 128

- Anon this lady gan wexen Red,  
 that for pure schame sche was ny ded ;  
 but non wyht wiste Of here Covyne,  
 for At that tyme wolde sche no more dyne, 132  
 but let tables ben drawen verament,  
 and ful faste to hire Chombre sche went.  
 lo, thus 3onge Artheur be his soster lay  
 that kyng Lothis wif was that day ; 136  
 but hit behappede neuere Aftyr More ;  
 and thus was Mordret of hire body bore ;  
 For sche knew wel be tyme & space  
 that be Arthewr with childe sche was. 140  
 Whanne that the tydynges gonnen for to springe  
 that this 3onge Artheur scholde be kyng,  
 And this Mordret was tho Ibore,  
 thanne In herte louede sche him wel more 144  
 thanne Ony man cowde tellen that day ;  
 but for hire lord sche dorste nowht say.

The Queen  
 blusht,

and went to her  
 room.

In due time, Mor-  
 dred was born.

When Arthur was  
 to be made king,

Lot's Queen  
 lov'd him  
 frantically.





Supplement

TO

Andrew Boorde's Introduction and  
Dietary.

EXTRA SERIES, NO. X, 1870.



NOTE ON THE DISCOVERY IN THE BRITISH MUSEUM  
OF A BOOK WITHOUT AUTHOR'S NAME OR INITIAL,  
BUT UNDOUBTEDLY THE WORK OF  
ANDREW BOORDE.

*By Charles Faulke-Watling.*

---

THIS very interesting little volume from the press of Robert Wyer was entered in the Catalogue under the general heading "Book," there being nothing to show until now by whose hand it was written. The writer of this note, while searching for something else, was so struck with the title "The Boke for to lerne a Man to be wyse in building of his house", that he sent for it, thinking that it might supply material for an interesting article commenting on Dr Richardson's recent lectures on the same subject, after a lapse of more than three centuries. This expectation was amply justified, and the subject having been mentioned to Mr Ponsonby Lyons, that gentleman suggested the name of Andrew Boorde as a writer on sanitary matters in the 16th century, whose works might supply additional material for the purpose in view. But when Boorde's works were obtained, it was found that the interest was by no means confined to the subject matter, but that the first eight of the forty chapters contained in his Dietary were as nearly as possible identical with the eight chapters of which the volume now to be described consists.

The book is quite perfect, and in as good condition as when it first came from the press. It is a small quarto of sixteen leaves (A. B. C. D. in fours). There are twenty-five lines to each page, and every chapter has a woodcut initial letter, which is not the case with any of the editions previously known, except that belonging to

Mr Henry H. Gibbs, which has ornamental initials throughout. The attention of Mr Furnivall was called to the book, and he at once pronounced in favour of its being the work of Boorde. It may be that it was his first attempt at authorship, and that after he had acquired some degree of reputation, and was engaged in writing the more comprehensive work which he published under the title "*A compendious regyment or a Dyetary of helth*," he prefixed the little treatise now under consideration to the later work instead of republishing it in a separate form. No edition of the Dietary is known which does not contain these eight chapters, but, as will be seen hereafter, the title is not so applicable to them as it is to the succeeding thirty-two chapters, which relate exclusively to questions of regimen and diet, and there appeared at first sight to be some reason for supposing that the break in the continuity of the subject was recognized by several of the printers, who have concluded the eighth chapter with lines gradually decreasing in length. This is the case in all the editions, except Powell's and that in the possession of Mr Gibbs, in both of which Chapter VIII. ends evenly; the irregularity, however, occurs in one or more places in every edition of the Dietary, so that in all probability it should be attributed rather to accident than to design.

The Title-page, Table of Contents, and Colophon of the newly-discovered work are here given in full, and the notes appended will show that they have been carefully collated with those of five editions of the Dietary; attention is also directed to a circumstance of some interest at the end of the third chapter. The other differences between the work described and any one of the editions of the Dietary are not greater than those between that one and each of the others. There is no dedication to the Duke of Norfolk, but that is also the case with the undated edition of the Dietary (A.), as well as with Colwell's edition of 1562 (B.), both in the British Museum. No allusion whatever is made in the dedication printed in the 1542 edition (E.) to any portion of the book having been in existence previous to that date, and this is, of course, an argument against the supposition that the first eight chapters were published in a separate form *before* the appearance of the Dietary, and would tend rather to show that they


were really published as an extract from a book previously known. Which of the two hypotheses is the true explanation is the question now submitted for consideration, and the following extracts are given to aid in the solution of the difficulty. The title-page is as follows :

The boke for to  
Lerne a man to be wyse in  
buyldyng of his howse for  
the helth of body & to hol-  
de quyetnes for the helth  
of his soule, and body.

¶ The boke for a good  
husbande to lerne.

¶ We  
May-  
sters of  
Astro-  
nomye,  
And do-  
ctoures  
in Phe-  
sycke cō-  
fyrmeth  
this say-

Woodcut of an  
Astronomer.

enge to  
be good  
& trewe  
both for  
the bo-  
dy, and  
also for  
the sou-  
le. 

A 1

The woodcut is not the same as that in the copy belonging to Mr Henry Hucks Gibbs, from which Mr Furnivall printed his edition of the Dietary for the Society, nor is it the same as that printed in the undated copy in the British Museum, and in the 1562 edition, which has also been recently acquired by the trustees of the National Library. The double-dated Edition, and that of 1576, have no woodcut on their title-pages. It is noteworthy that the woodcut of the 1542 edition represents St John *without* the eagle. Robert Wyer used as his device a cut of the Saint writing the Revelations, and attended in most cases by an eagle. Herbert makes a special note

of the rarity of Wyer's use of the device in which the attendant eagle is omitted.



Another peculiarity to be observed is, that in the tract now described the title-page itself is signed, A. 1.

The next point for description is the table of contents. This has been carefully collated with those of the five editions of the Dietary, and all the various readings are supplied in the foot-notes, chapter by chapter, the heading being numbered 1, and the eight chapters 2 to 9.

<sup>1</sup> ¶ The table of this Boke.

<sup>2</sup> The fyrste chapter doth shewe where a / man shulde buylde or set his howse,/ or place, for the helthe of his body./

<sup>3</sup> ¶ The seconde chapter doth shewe a man,/ howe he shulde buylde his howse, that the / prospect be good for y<sup>e</sup> cōseruacion of helth./

<sup>1</sup> A. ¶ The Table of the Chapters / foloweth; B. The Table / ¶ The Table of the chapters / foloweth; C. ¶ Here foloweth the Table / of the Chapiters; D. ¶ The Table; E. ¶ Here foloweth the Table / of the Chapytres.

<sup>2</sup> D. first; A. B. Chapter (throughout); C. Chapyter; E. Chapytire; B. doeth; D. shew; C. E. shuld; D. should; in A. B. D. "cytuate" for "buylde"; C. E. cytuat; A. B. C. D. E. "set his mansyon place or howse," instead of "howse or place"; except that D. has "mansion," E. "maneyon," and B. C. D. have "house"; C. y<sup>e</sup>.

<sup>3</sup> B. omits ¶ (throughout); D. secōd; C. chapter; E. Chapytire; C. dothe; D. shew; D. how; C. shuld; D. should; B. D. build; B. C. D. house; A. B. C. D. E. here insert "and"; A. B. prospecte; C 'pspect; A. B. D. the; A. B. C. E. conseruacion; D. conseruation; A. B. C. D. health.

- <sup>4</sup> ¶ The thyrd chapter doth shewe a man to / buylde his howse in a pure and fresh / ayre for to length his lyfe./
- <sup>5</sup> ¶ The fourth chapt' doth shew vnder what / maner a man shuld buylde his howse in ex/chewyng thynges y<sup>t</sup> shuld shorten his lyfe.
- <sup>6</sup> ¶ The .V. chapter doth shewe howe a man / shulde ordre his howse, consernynge the im-/plementes, to cōfort the spyrites of man./
- <sup>7</sup> ¶ The .VI. chapter doth shewe a man howe / he shulde ordre his howse and howsholde, to / lyue in quyetnes.
- <sup>8</sup> ¶ The VII. chapter doth shewe how the hed / of the howse, or howseholder shulde exercey/se hymself, for the helth of his soule & body.
- <sup>9</sup> ¶ The .VIII. chapter doth shewe how a man / shuld ordre hym self in slepyng & wathe,/ and in his apparell werynge.

¶ Explicit tabula.\*

<sup>4</sup> C. has ¶ for ¶. D. third; C. Chapyter; E. Chapitre; B. doeth; C. dothe; D. shew; A. mā; B. D. build; A. B. C. D. house; C. i; C. inserts "a" before "fresshe"; A. B. C. E. fresshe; A. B. C. D. E. lengthen; B. D. lffe.

<sup>5</sup> A. IIIJ; B. E. IIII; A. B. D. Chapter; C. Chapter; E. Chapytre; B. doeth; C. dothe; D. shew; A. B. C. shulde; D. should; D. build; B. hys; B. C. D. house; here A. B. C. D. E. all insert the words "or mansyon" (D. spells mansion); A. B. D. omit "in"; C. E. eschewyng; D. eschewing; D. thinges; A. B. D. E. that; A. B. C. shulde; D. should; A. B. D. "the" for "his".

<sup>6</sup> D. fift; C. Chapter; E. Chapytre; B. doeth; D. shew; C. E. shuld; D. shold; B. C. D. order; B. hys; B. C. D. house; A. B. concernynge; C. E. concernynge; D. concerning; A. B. Implementes; A. B. C. D. E. comfote; A. B. C. E. spyrytes; D. spirites.

<sup>7</sup> C. has ¶ for ¶. D. sixte; C. Chapter; E. Chapytre; D. shew; C. a mā; B. shoulde; D. should; B. C. D. order; B. C. D. house; B. has "houshold" as a catchword, but at the top of the next page the word is spelt "housholde"; D. quietnesse.

<sup>8</sup> A. VIJ; D. seuēth; C. chapter; E. Chapytre; D. E. shew; C. E. howe; C. y<sup>e</sup>; A. hed of house; B. hed of the house; C. hed of a house; D. head of the house; E. hed of a howse; A. B. C. D. E. insert "a" after "or"; A. B. D. housholder; C. householde; A. B. shuld; D. should; C. exercycse; D. exercise; A. E. C. hym selfe; B. D. himselfe; A. B. C. health; C. E. the soule; A. B. and bodye; D. E. and body.

<sup>9</sup> A. VIIJ; D. eyght; C. chapter; E. Chapytre; E. shew; C. howe; C. mā; A. C. E. shulde; B. shoulde; D. should; B. C. D. E. order; A. hymselfe; B. E. hym selfe; C. him selfe; D. himselfe; D. sleeping; A. B. C. D. E. and; C. E. watchynge; B. apparel; A. B. C. E. wearynge; D. wearing.

\* Wyer's undated edition, A. Colwel's of 1562, B. Powell's double-dated edition, 1547-67, C. H. Jackson's of 1576, D. (the table not in black letter). Mr Furnivall's reprint of the 1542 edition, E.

The words "explicit tabula" at the end of the eighth chapter are, of course, peculiar to the treatise which is brought to a conclusion at that point. In all the enlarged editions published under the title "Dietary of Health," the table of contents proceeds, without any break whatever, to give the headings of the remaining thirty-two chapters. The various readings of the concluding words in the different editions will be found at page 231 of Mr Furnivall's reprint.

The next point to be observed is, that in the Dietary there occurs, at the end of the third chapter, a reference to the 27th. chapter, but in the book under examination there is no such reference for obvious reasons, but the information referred to appears as a separate paragraph, on the *same page*. The extracts are given here, for the sake of comparison, in parallel columns, partly with a view to directing attention to the differences between them, and partly because the circumstance appears, at first sight, to afford some additional ground for believing that the larger work was first published, and the smaller one brought out afterwards in a separate form.

*Paragraph at the foot of Chapter  
III. in the book described.*

¶ For whan the plaages of the Pestylence or the swetyng syckenes is in a trowne or countre, at Mountpylour, and in all other hyghe regyons and countres, that I haue ben in, the people doth flye from the contagious and infectyous ayre, preseruatiues with other counsell of Physycke, notwithstandinge. In lower and other baase countres, howses the whiche be infectyd in towne or cytie, be closed vp, both dores & wyndowes, and the inhabytours shal not come abrode, nother to churche nor market, for infectyng other, with that syckenes.

*Opening sentences of Chapter  
XXVII. (Mr Furnivall's  
reprint.)*

Whan the Plages of the Pestylence, or the swetyng syckenes is in a towne or coustree, with vs at Mountpylour, and all other hygh Regyons and countrees y<sup>t</sup> I haue dwelt in, the people doth fle from the contagious and infectious ayre preseruatiues, with other counceyll of Physycke, notwithstandinge. In lower and other baase countres, howses the which be infectyd in towne or cytie, be closyd vp both doores & wyndowes: & the inhabytours shall not come a brode, nother to churche: nor to market, nor to any howse or cōpany, for infectyng other, the whiche be clene without infection.



It will be seen that in the tract the author does not use the words "with us" when speaking of Montpellier. Can it be that he wrote the treatise on house-building elsewhere? and, if so, are we to suppose that it was written before or after 1542, the date of his dedication of the Dietary to the Duke of Norfolk, which Mr Furnivall believes to be the date at which the first edition was published? And, speaking of this dedication, does the text afford sufficient ground for believing that it was actually *written* in Montpellier? It is dated from there, but it would be hard to prove that it was not written in London. The author in the body of the dedicatory letter calls attention to a book "the which I *dyd* make in Mountpyller," and which he says "*is* a prytynge besyde Saynt Dunston's churche." The dedication, as prefixed to the 1542 edition, and the version in Powell's edition of 1547, are printed by Mr Furnivall in parallel columns (page 225 *et seq.*), and we see at once that Powell kept both the original place, Montpellier, and the original day and month, 5th of May, but altered the year, 1542, to the date of his own edition, 1547, to make it look like a new book.

## 1542 Edition.

From Mountpyllier. The .v.  
day of May. The yere of our lorde  
Iesu Chryste M.v.C.xliij.

## Powell's Edition.

From Mountpyllier. The fyft  
daye of Maye. The yere of our  
Lord Iesu Chryste M.cccce xlvii.

It is at least possible that the principal object of Boorde, as well as Powell, was to show, not that the dedication was *written* in Montpellier, but that the author had studied in the medical school of that city, which he himself describes as "the hed vniversitie in al Europe for the practes of physycke & surgery or chyrming."

There is nothing more in the book here described that requires any special consideration until the eighth and last chapter is brought to a conclusion, with a caution against travelling in boisterous weather. "¶ Explicit" is printed at the foot of the chapter, and thereafter are inserted the following verses, which do not occur anywhere in the various editions of the Dietary. The last verse is followed by the word "Finis", and beneath that is the Colophon as printed below

¶ Of folyshe Physycyons.

Who that useth the arte of medycyne  
 Takyng his knowlege in the feelde  
 He is a foole full of ruyne  
 So to take herbes for his sheelde  
 wenyng theyr vertue for to weelde  
 whiche is not possyble for to knowe  
 All theyr vertues, both hye and lowe.

¶ Of dolorous departynge.

¶ Neuer man yet was so puyssant  
 Of gooddes or of parentage  
 But that mortall death dyd hym daunt  
 By processe at some strayght passage  
 yea, were he neuer of suche an age  
 For he spareth neyther yonge nor olde  
 Fayre nor fowle, fyerse nor also bolde.


¶ Of the true descripcion.

¶ The wyse man whiche is prudent  
 Doth moche good where euer he go  
 Gyuynge examples excellent  
 Unto them the whiche are in wo  
 Teachynge them in all vertues so  
 That they may not in to synne fall  
 If that they hertely on God call.

¶ Of Phylosophye.

¶ At this tyme doctryne is decayed  
 And nought set by in no place  
 For euery man is well appayed  
 To get good with great solace  
 Not carynge howe nor in what place  
 Puttyng the fayre and dyguesophye  
 Under feete with Phylosophye.

¶ Finis. ¶

Imprynted by me Robert  
Wyer,<sup>1</sup> dwellynge at the signe of   
John Euangelyst, in s. Martyns  
parysshe in the felde besyde the  
Duke of Suffolkes place,  
at Charynge  
Crosse.

¶ Cum priuilegio, Ad  
impremdum  
solum.

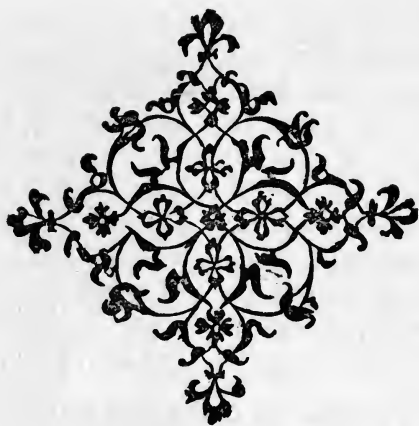
It now remains to say a few words about the relative ages of the tract described and of the first edition of the Dietary, regarding the question from a purely typographical point of view. All the evidence appears to be in favour of the tract having been printed at an earlier period than the "Dietary." It is well known that the printers of the day allowed the quality of the paper they used to deteriorate as time went on. Now there is a marked difference in the texture and finish of the paper on which the tract is printed and that of the paper which is used for the Dietary, and the superiority belongs entirely to the former. The type used in the tract is, in the opinion of experts, of an earlier character than that used in the Dietary, many of the letters (l, v, &c.) bearing a closer resemblance to the forms used in manuscript, while a careful comparison of those of the woodcut initial letters, which are common to both books, seems to show that if the same blocks were used in both cases they were less worn and in better condition when the tract was printed than when they were used for the Dietary; but, of course, it is quite possible that

<sup>1</sup> Wyer's undated edition says nothing about "the Duke of Suffolk's place," but reads "Dwellynge at the / signe of seynt John E/uangelyst, in S Mar/tyns Parysshe, besy/de Charynge / Crosse /

¶ Cum priuilegio Ad impremdum solum.

For the colophons of the other editions noticed by Mr Furnivall, see page 304 of his reprint. In H. Jackson's edition of 1576 an imprint is given at the foot of the title-page, but the colophon merely consists of the word *Finis* over the woodcut reproduced by Mr Furnivall from Mr Gibbs's copy, that is, Wyer's ordinary device, *St John attended by the eagle*: it will thus be seen that Mr Gibbs's copy affords examples of two out of the three devices used by that printer, one of them being very rare.

the initials in the two books were printed from different blocks, cut to the same pattern ; and if that were the case the argument, based upon the superior clearness of the impressions in the tract, falls to the ground. However, taking all the facts of the case together, the writer, as far as he can venture to form an opinion on such a subject, is inclined to believe that "The boke for to lerne a man to be wyse in the buyldyng of his howse" was printed, if not actually written, at an earlier period than the earliest known edition of the "Compendyous Regyment or Dyetary of Helth," with which it was incorporated ; and the supposition that the Dietary, in its complete form, was *first* published, and then that the first eight chapters were extracted and published separately under another title, he believes to be untenable and against the weight of the evidence.

















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